




ON

THE ORIGIN AND AUTHENTICITY

— —  OF THE

ARIAN FAMILY OF LANGUAGES.

BOMBAY

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ON  
THE ORIGIN AND AUTHENTICITY  
OF THE

ARIAN FAMILY OF LANGUAGES,  
THE ZAND AVESTA AND THE HUZVARASH

BY  
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In the Year of Zoroaster, 2231

Yashdajardi 1231

Christ 1861

The Author reserves the Right of Translation

## PREFACE.

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THE following paper is the writer's contribution to the knowledge of an ancient and dead language the parent of rich and widely spoken living languages to the most recent of the metaphysical sciences, which in the hands of learned and laborious philologists is so rapidly rising into the highest importance, to the illustration of the intellectual history of an ancient people no longer numbered amongst the nations of the earth, and to the general record of human progress. It was read before the Bombay Branch Royal Asiatic Society, in 1857, and not published in the Society's journal till 1860. The writer's sole object in publishing it in a separate form is that he may more extensively communicate the results of his researches to learned Societies and to friends interested in such investigations. This object he is enabled to accomplish through the generosity of a venerable and beloved father, who is ever devising liberal things for the promotion of Oriental lore.

The opinions of the most learned continental orientologists are decidedly in favor of the genuineness of the Zand Avesta and Huzvarash or Proper Pehlvi languages. There are writers however who entertain very different opinions but for which opinions there seems

to be no substantial grounds. Some European scholars have decidedly expressed the opinion that the Sanskrit has supplied the same work of the Zand language, but the writer on the contrary very confidently states that by the positive laws of comparative Philology it is demonstrable that the Zand Avesta is not only superior in this respect to the Slavonic, Teutonic, and Pelasgian languages, but that it is also more perfect in its structure than the Vedic Sanskrit; which fact strongly manifests the position the Zand Avesta holds as a primitive language.

In this paper the author has compared, by the rules of comparative Philology, the primitive language of the Zoroastrian, the Zand Avesta, and the Brahminical language of the Veda; and has proved beyond doubt the superiority of the former over the latter language. He has moreover instituted a comparison between the language of the Zand Avesta and the Cuneiform language of the Achaemenian Inscriptions; which comparison has afforded him satisfactory reasons to maintain that both of them are sister languages, and that the Cuneiform is more akin to the Zand Avesta than any other language of the Arian family. He, therefore, is decidedly of opinion that the Zand Avesta is the Hagiographical language and Cuneiform, the Demotic language of the Primal Arian Nation, for otherwise how could the ignorant foresters of Iran have preserved the essential root of the names of Kings, Persons, Provinces and things up to the present date? This natural evidence distinctly indicates the primal position of the language.

Zoroaster's religion and Divine law were first

promulgated in Bactria under the reign of his Royal follower the Bactrian Vistaspa or Hystaspas and enthusiastically adopted by the whole of the Arian nations. It can be proved from ancient and modern indisputable authorities, that the original home of the Zand Avesta was Bactria, and this opinion is acknowledged by many learned and eminent personages.

That the Zand Avesta was not only used as a sacred, but also as a popular language is undeniably proved by the following words of Mr Chodzko \*

"First.—The Taulish dialect is spoken from the desert of Moghan to the mouth of the river Dinachal, separating the Ghilan district of Resht from that of Gasker. The Zend elements occur in this patois most conspicuously.

The writer has endeavoured to prove in the succeeding pages the existence both of the Huzvarash or Proper Pehlvi and that of the common or current Pehlvi language. The fact, that the former was used as a Hieratic language by the sacerdotal class, and the latter as a Demotic language by the people, is established by many corroborative testimonies, which inevitably leads to the belief that the language did formerly exist in Iran. In fact the Pehlvi language is still used in the Province of Gustasfy in the Village of Dezmar and also in the Towns of Rai, Hamadan, Isphan, Nehavend, and Tabriz the ancient Capital of Azarbajan.

It is necessary to mention that the monumental record of Haji Abad and other Pehlvi Inscriptions prove

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\* Specimen of the Popular Poetry of Persia. P. 453



the above mentioned fact beyond the least shadow of doubt, and the writer thinks it unnecessary to discuss any more this subject in this brief preface

The Pehlvi Inscription of Haji-Abad not being published in the Asiatic Society's Journal, and the difficulty experienced in procuring oriental types being great, the author was compelled to lithograph the Pehlvi Inscription with much care, and to transcribe the original characters in Italic and Roman letters

The writer extremely regrets, that at the time of his writing this paper, several works, chiefly written and published in oriental languages, had not reached his hands, and that those works were not to be found in the Bombay Presidency or even in the library of the Bombay Branch of the Royal Asiatic Society.

Owing to the great deficiency in the typographical department, the author was obliged to give the equivalents of the original characters of several words of the Arian and Semitic families of languages in Roman and Italic characters, and in some cases without the Diacritical marks

In conclusion, the writer has much pleasure in returning his best thanks to his learned friends the Rev Dr. John Wilson and the Rev Dr A G Fraser, for their kind attention to some references made to them while this work was going through the press. He casts himself upon the indulgence of his intelligent readers and confidently trusts, that as this is his maiden attempt to write a literary and critical paper in a foreign language, they will kindly pardon any defects they may find in the style and arrangement of the matter. He must ask that neither of his learned friends should

in any way be blamed for any such defects, for which he himself is alone responsible. According to the well known Persian writer, Sadi's distich

کہیں حرمؔ حوس پیرامن  
نہ ار حاتمؔ عاربِ حواسن

It is better to wear one's own old dress  
Than to borrow a robe.

Bombay 21st }  
December 1861 }

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# ON THE ORIGIN AND AUTHENTICITY

OF THE

ARIAN FAMILY OF LANGUAGES.

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THE ZAND AVISTA AND THE HUZVARASH

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THIS PAPER WAS READ BEFORE THE BOMBAY BRANCH OF  
THE ROYAL ASIATIC SOCIETY ON THE 8TH OCTOBER,  
AND ON THE 10TH DECEMBER 1857—BY DRUMJIBHAI  
FRAMJI. THE HONORABLE W. E. FRERE, PRESIDENT  
IN THE CHAIR.

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MR PRESIDENT AND GENTLEMEN

Before entering upon this important subject I hope I shall be permitted to mention some of the unfortunate events which occurred during the long period of the Great Persian Empire.

More than four thousand years ago the Great Persian Empire,\* was constantly harassed by its enemies and was invaded by them but none of them conquered it in its meridian glory. At last, in its decline it was first conquered to its great misfortune by Alexander the Great, in the reign of Darius or Dârâ, the third and the conquering monarch, by a most deplorable policy destroyed not

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\* Eng. Trans. Dabistan or school of manners of 1843. Vol. I  
P p lxxviii.

only a great part of the Library of the Empire,<sup>\*</sup> but also the most magnificent Citadel of Istêkhân, and the most ancient monumental relics of Persepolis†,—facts well known to many nations, and which are sources of the deepest grief to the hearts of the Persians, who suffered such a grievous injury at the hands of the conqueror, and such an irreparable loss to all their future generations

After the lapse of a few centuries the Persian Empire was fortunately re-established by Ardêshâr Bâbêgân,<sup>‡</sup> the first king of the Sassanian Dynasty, in whose reign also the ancient religion of Zoroaster was re-established, and which continued with glorious success in that mighty empire for the space of more than five centuries during the reigns of his successors, till the period of the second invasion of Persia by the fanatic Mahomedans. It cannot be doubted that the *rare* and most interesting sect—the Parsees both

\* Ouseley's Travels in the East of 1821 Vol I p 410 411 Vol II p 411 Note Eng Trans Dabistan or school of manners Vol I p 278 279 Note Vol II p 344. & *Notices des Manuscrits*, &c Vol VIII p 159

Zand Avesta by Anquetil Vol II p 338 & 364 Note 181

Journal of the American Oriental Society of 1856 Vol V No II p 355

Vide the *Amoenitates Exoticae* of Kaempfer p 302, and the "*Memoire Historique Sur Persepolis*" of M. Langles, in the third Volume of his "*Collection Portative de Voyages*"

Hyde, *Rel. Vet Pers* 1760 P 568

Mém de l' Acad. des Inscript Vol XXXVIII P, 216 217

† Ouseley's Travels in the East Vol I p 297, Vol. II Pages 303 319 332 Note (138) (See Strabo Lib XV)

Eng Trans Dabistan or school of manners Vol I p 224 Note

A Popular Description of Persia and China by J. Conder Vol. II p 71

Porter's Travels of 1822 Vol. I. p 647

Strabo by Falconer and Hamilton of 1857 Vol. III Pages 132 133

‡ Bible Cyclopaedia of 1847 Vol. II p 298 Nineveh and Persepolis by W. Vaux of MDCCCL p 112

Eng Trans Dabistan Vol I P p CIII P 266 283

of Persia and India—was well known to the world for upwards of two thousand years by the miraculous prophecies and moral doctrines of their revealed religion\* but the greater part of their works on religious literature was ultimately lost and destroyed with their great kingdom, by the Mahomedans. The fall of their empire obliged the Zoroastrians to leave their father land for the preservation of their religion, and their property and the great depository of Persian literature were thus left in the hands of the Mahomedans.

On their taking possession of the great kingdom the barbarous Mahomedans followed the example set by Alexander the Great, and destroyed the works on Persian literature † Omar Kitub having collected all the works belonging to the Library of the Persian Empire, used them as fuel for the kitchen of his immense household for several months. We cannot, therefore, any longer be surprised at the existing poverty of Persian literature but still we are fortunate in having many of the ancient Zand and Pehlvi works saved from the hands of the Mahomedans.

At the time the Mahomedans conquered Persia, our ancestors left their country and were led by Providence into many parts of Hindôstan. They were obliged to resort to a thousand schemes, ‡ for the preservation of their religion

\* Eng. Trans. Dabistan. Vol. I. Pages. 222. 226 Note I.

† The Reply of Mulls Feroz to the Bengal Critique. p. 7

Popular Poetry of Persia of MDCCCLXII, Eng. Trans. by Chadoko Esq. P. 463. Transaction R. A. S. G. B. & I Vol. III. p. 526.

Journal of the American Oriental Society of 1856 Vol V. No. II p. 3.5 Ouseley's Travels in the East of 1821 Vol. II. p. 410 to 411

‡ Ouseley's Travels in the East Vol. I. p. 144. Wilson on the Parsi Religion p. 210

They first came under the protection of the Hindu Râzâ or king Jâdê Rânâ of Sanjân, and then under the protection of the British Government, a large part of Hîndôstân having come under that rule to whose paternal care we are greatly indebted

The learned Mulla Feroz has passed a very high eulogium on the British Râz, in his famous poem, entitled "George Nâme," or the History of the British conquest of India. This was the first Persian work on the British Government, and is described by Persian literati, so many of whom are the happy subjects of this Government, as recording a faithful history of the chivalric bravery of the British, in every part of the world. I am happy to add, to what the learned Mulla has said, that no other nation on earth has contended so successfully in the vast field of oriental lore, or has offered such a heroic defence of its life and honor

The Iranian languages, which were almost entirely neglected in consequence of the decline and fall of the ancient monarchy, are at present so much cultivated again, by the philological labors of the Continental Orientalists, that these languages are more indebted to foreigners than to those who speak them, for the knowledge that is possessed of their history and structure \*

Opinions regarding the Zand language are very conflicting † Those who advocate its genuineness are opposed by

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\* Dr T Hyde, M A Du Perion, M J F Kleukei, M E Burnouf Prof E Rask, Prof F Bopp, Prof C Lassen, Revd Dr J Wilson, Dr F Speigel, Prof H Brückhaus, Sir C H Rawlinson, Prof Westergaard and others

† Su W Jones, Mr Richardson, Col V Kennedy, Mr Eiskine, Mr J Romei &c

a few learned Orientalists, but the latter have no good foundation for their theory and they even contradict themselves.\* It is not strange that some Orientalists should raise doubts as to the genuineness of the Zand language for belief in the existence of things most palpable to the senses is reasoned out of some persons by the ingenuity of minute philosophers." The following observations will I hope, clearly, prove how contradictory are the opinions of those who disbelieve in the Zand.

I enter upon this subject with a view to prove the genuineness and authenticity of the Zand language and Zand Avesta from the most reliable original sources, and from the testimonies of Greek, Latin, Armenian, Syrian, German, French and other European authors, on whose authority we have sufficient reason to rely† Before I reply to Mr Romer's‡ question, viz—Zend—is it an original language? I think I should first of all, inuadvert on the hypothesis of Schlegel, Sir W Jones, Richardson, Vans Kennedy and others, which requires refutation because Mr Romer has based his argument on it.

With regard to the Zand language the translator of

\* Eng. Trans. Dabistan or school of Manners Vol. 1. P 283. Note.

Sir W Jones contradicted by Kleuker and V Kennedy Mr Richardson, by Adelung and others, and Mr Erskine by Prof. E. Rask

† Plato, Aristotle, Theopompus, Nicolaus, Strabo, Pausanias, Pliny, Dion, Chrysostomus St. Clement, Eusebius &c &c. Dr T Hyde Eng. Trans. Dabistan Vol. I. P 224. F Kleuker Dr. Brokhaus Dr. Rhode, Dr F Speigel, Professor Bopp, M. A. Du Perron M. E. Burnouf, Prof. C. Lassen, Revd. Dr. Wilson, Prof. E. Rask Professor H. H. Wilson, M. A. Troyer D. Shea, Sir C. H. Rawlinson and several others.

‡ About five months after this paper was read before the society I learned with much regret of the death of Mr Romer

Professor Heeren's works, supported by the "authority of W de Schlegel, puts the following question —

"Has any ancient dialect ever borne the name of Zand?"\*

The doubt implied in the above inquiry is most disingenuous, for if the inquirer had consulted the works of the Greek, Armenian, and Syrian authors, he would never have asked such an absurd question

If the language never bore the name of Zand, how could the foreign authors have mentioned in their writings, that the works composed by Zoroaster were in that language?† And if the works of Zoroaster never existed, how could the foreign authors be aware of the fact that the Zand language was that in which the works of Zoroaster were compiled? Further if the name of Zand was not known in ancient times, why did the ignorant foresters of Iran or Persia use the identical term of Zand in speaking of the language. Supposing that no language bearing this name ever existed formerly, how then can we account for foreigners‡

\* Heeren's Historical Researches Vol II P 341 Note No 12

† In the fourth century B C Plato, Aristotle and Theopompus, show a knowledge of Zoroaster's Works Eng Trans Dabistan Vol I p 224 Note J R A. S G B and I of 1846 Vol X Part I p 42 Note I

Mém de l' Acad, des Inscript Vol XXXVIII P 167 268

‡ The word Zand Avesta is used by the Armenian, Syrian, and Syriac, Arabian, as follows — "Zendik, or Zendak," "Sindik," "Abestak," or "Avestak," and "Abestogo" or "Avestogo" The Semitic forms are Apestako, or Apestak In the ancient Aire Coti language, the word Zand Avesta is called "Sanabesta" The modern German and other European Orientalists use the word in various forms "Send" or "Sent" and Abastak, Apistan, Avestan, Apesta and the last I would call in its genuine form Zand Avesta, or else according to the doctrine of Zoroaster, I would prefer to call it Mānthru Spēntu, i e the celestial language or holy word See Appendix Note A

having mentioned the Zand language in their respective works, as early as the fourth century B. C! Plato Aristotle and Theopompus showed a knowledge of Zoroaster's works\*.

This fact in itself proves the authenticity of the language and I am decidedly of opinion that the word Zand is the name of the characters in which the books are written and Avesta that of the sacred language† the Zand Avesta therefore has borne a true name according to its fundamental origin.

Further it is asked "To what country and epoch does this pretended language belong?" If a language is a pretended one it may be asked what is the use of ascertaining the country and epoch to which it belonged or belongs. It is quite useless to discuss the question. Even if it be a pretended one the public must be informed in what country and epoch the language was forged so that the very hypothesis of my opponent may be supported and it may clearly appear that it is a pretended language.

It appears from the doctrine of the Zand Avesta that the sacred language was first introduced by Zoroaster into the vast empire of Iran or Persia, under the royal patronage of king Gustasp or Hystaspes, that it was afterwards used by the Iramans or Persians as a popular language in the whole empire of Iran and at the same time it was ordered by king Gustasp that Zoroaster's Revelation should

\* Eng. Trans. Dabistan Vol. I. p. 224 Note I and p. 277 Note I.

Anhang. Zum Zend Avesta by Kleuker in appendix.

† Eng. Trans. Dabistan of 1843 Vol. I. p. 223 No. I.

Zend Avesta by Westergaard Vol. I. P. p. 1. Note No. I.

Zend Avesta by Dr. Spiegel Vol. I, P. 43.

See Appendix Note B.



be written upon 12,000 cows'-skins or parchments,\* and these written parchments were deposited by order of the royal patron in the magnificent archives of Istêkhân about four centuries B C

From this authority the country and epoch of the genuine language are clearly proved

Further, if the learned controversialists had examined the fundamental principles of the Zand language in a philological point of view, they would not have dared to lay their unsupported opinion before the public

I beg them to consult the following opinions of the learned professor H H Wilson and Mr A Troyer

Professor Wilson says,—“For our first accurate knowledge of the religious books of the Parsis of Guyarat, we are indebted as is well known, to Anquetil du Perion Both in his translation of the Zand avesta, and in some separate dissertations published in the *Mémoires de l'Académie des Inscriptions*, Monsieur du Perion has maintained the authenticity and high antiquity of the Zand and Pahlvi languages, in which those works are composed The former he asserts to have been the spoken language of the countries between the Caspian and Black Sea, and of the upper part of Mesopotamia, or in a word of Northern Media, several centuries before the era of Christianity Pahlavi, according to him, was also spoken in the countries between Dilem, Mazanderan, and Farsistan, at least as far back as the date of Zoroaster, the reputed author of the Zand avesta †

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\* Hyde's *Rel Pers*, p 317-319

Eng Trans Dabistan 1843, Vol I. p 224 Note

Ouseley's *Travels in the East of 1821* Vol II. p 344 364 393 & 410

† J R A. S G B and I Vol IV p 345

Mr Turner also says —

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It is besides now decided by the investigations of the anonymous author and by those of Henker Jals as well as by those of Monsieur Eugène Burnouf Lapp Lassen and other philologists that Zand was an ancient language derived from the same source as the Sanskrit it was spoken before the Christian era, particularly in the countries situated to the west of the Caspian Sea namely in Georgia, Iran Proper and Azerbyjan (the Northern Media.)\*

From the corroborative testimony of the above authorities it is proved that the Zand language did formerly exist in Iran or Persia before the commencement of the Christian era and it was considered to be the sacred spoken language in Iran in the reign of Darius Hystasp or Gustasp†

Further the translator of Heeren's works quotes from the same authority — "Is it not rather a corruption of Sanskrit Chandas one of the most usual appellations of the Vedas? No for this supposition I beg to call the attention of my candid readers to the succeeding pages.

When the question as to the comparative Philology of the Zand and Sanskrit languages is decided we shall have strong reasons for believing that the Zand is an independent language and not a corruption of the Sanskrit

The learned translator says, on his own responsibility—

As to the Zand Avesta, our literary dictator supposes it to be a comparatively recent forgery by Guehars or Parocks

Eng Trans. Dabistan Vol I p. 222 Note I.

† Hyde's R II Persi of I 60 I & 303. 312. 333.

Zand Avesta by A. Du Perrou. T I. ~ I III 60-61.

Zand Avesta by Henker III I of I 3

J R. A. S. G. B. and I Vol V P I P 4. ~ I

of Guzrát, an opinion indeed which others besides himself have entertained" (Vide Page 341)

I judge from the erroneous opinion of the translator, as well as his dictator and others, that they have not taken the trouble of examining the origin of the language in a philological point of view

If the language was forged or fabricated by the Parsís, would it stand the test of comparative Philology? No It would be quite impossible The invention of a language, according to the general opinion, is contrary to all probability I beg to request those learned men to look into the extensive comparative Grammar of the learned professor Bopp, where the great orientalist compares the Zand language, not only with the Sanskrit, but with the Greek, Latin and Teutonic languages, and clearly proves that the origin of the language is as natural, as that of the Hindo-Germanic language I consider therefore the opinions of my opponents to be wholly incorrect

If I grant for the sake of argument that the Zand language was forged by the Parsís of Guzrát after their emigration from Persia, let me ask how could the Zand character be engraved on several of the blocks of stones of the ruined buildings of Bisutun? Hear what Colonel Rawlinson, (Now Sir H C Rawlinson) says —\*

"That the ruined buildings at Bisutun are of the Sássamân age, is proved by a capital, sculptured in its peculiar style, as well as by some words in the Zand characters engraved on several of the blocks of stone" From this monumental relic the authenticity of the Zand language is clearly proved,

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\* Journal of the Royal Geographical Society of London of 1839  
Vol 9 P I p 111

and there is no doubt that the language really existed in Persia before the Parsis came to Guzerat or else how and in what manner could the characters have been engraved on several blocks of stone in Persia? In further proof of this I beg to refer to the testimony of the Cuneiform inscription on the tablet at Persepolis to show that the Cuneiform inscription is apparently the sister to the Zend language.\* The genuineness of the language is also proved by the

\* *Memoires de la Société Royale Des Antiquaires du Nord* 1844. p. 2 2 by Westergaard.

Heeren's *Historical Researches* Vol. II. p. 324.

*Transactions of the Literary Society of Bombay* 1820 Vol. II. p. 172, 173, and 183.

Vide p. 40 to 43 *Tallim-i Zurroasht* or the Doctrine of Zoroaster of 1840. Note by Sir H. C. Rawlinson.

Page 325 to 328. Vol. I. No. III. *Journal of the American Oriental Society* of 1847 and also p. 552, 557 543 and 550. Vol. I. No. IV do. do. of MDCCCLXIX.

An appendix to the fourth edition of Heeren's *Ideen über die Politik den Verkehr und den Handel der vornehmsten Völker der alten Welt*, published at Göttingen in 1824 by Professor Grotefend. *Ueber das Alter und die Echtheit der Zend-Sprache und des Zend Avesta* of 1828 by Professor Rank.

*Memoire sur deux Inscriptions Cuneiformes trouvees au pres d' Hamadan* 1836 by Professor Burnouf.

*Die alt-Persischen Kiel-Inschriften von Persepolis* of 1836 by Professor Lassen.

Parts I and III. of Vol. VI. of the *Zeitschrift für die Kunde des Mongenlandes* of 1844-45 by Professor Lassen.

P. 10 Vol. X. Pt. I. to Vol. XI. Pt. I. *Journal of the Royal Asiatic Society of Great Britain and Ireland* of 1846-49 by Sir C. Rawlinson.

P. 235 Vol. XXXII New Series No. CXXVIII *Asiatic Journal and Monthly Review* August 1840.

Page 173 Vol. II. *Transactions of the Literary Society of Bombay* of 1820.

P. 51 Vol. IV *The Bombay Quarterly Review* of 1850.

P. 3. *The Languages of the Seat of War in the East* Second Ed. 1835, by Max Müller.

*Les Inscriptions des Achéménides, conques dans L'idiome des Anciens perses* éditées et commentées par M. J. Oppert MDCCCLII.

*Proceedings of the Phil logical Society* of 1854 Vol. J P. 120



fabricated by the Parsi priests after their emigration from Persia, and particularly I request my opponents to consider at once the question of the authenticity of the Zand language in order to bring this controversy to an end.

As regards the comparison of the Zand and Cuneiform languages, I shall endeavour in the succeeding pages to show that the Cuneiform is no doubt identical with the Zand language.

"The assertions of Du Perron were strenuously opposed by Richardson, in the Preface to his Persian Dictionary who (like Mr Romer) treats the claims of the Zand especially with great contempt, asserting it to be an invention of the Parsi priests a barbarous jargon or *Lingua Franca*, called from the dialect of every surrounding country."

The above opinion of Richardson will shew the intelligent reader that his knowledge of the Persian dialect was very limited, or he would never have promulgated this opinion to the learned world. Can we believe that any person or even a Parsi priest could possess sufficient ability to fabricate a language so perfect in its grammatical construction as that of the Zand? Suppose we believe according to Richardson and Mr Romer's hypothesis that the language is an invention of the Parsi priests, a barbarous jargon a *Lingua Franca*, called from the dialects of every surrounding country" then must we believe that the Parsi priests went into every surrounding country in order to study the dialects of those different nations? And that in this way did they succeed in fabricating a language so copious and philosophical as the Zand? or else did they

collect several Dictionaries of the different <sup>6</sup>dialects of the surrounding countries in order to invent the Zand language? This hypothesis however will not account for the many words in the Zand language which are natural to it, and which are not to be found in the dialects of any country. From what languages then and whence were those words selected by the Parsî priests for their "Lingua Franca"? Ignorance alone would call such a copious and philosophical language a barbarous jargon.

Suppose I admit that the Parsî priests have fabricated the language, then I would ask the supporters of Mr Richardson's hypothesis and orientalists in general, whose vast philological learning is far superior to that of the learned Parsî priests of the present day, whether if they all joined together for such a purpose, would they be able to fabricate a language so perfect as the Zand? This opinion seems to be altogether unfounded. See the very valuable remarks of Mr A. Troyer\*.

"First that the forgery of a language is in itself highly improbable."

"Secondly that if it had been attempted, comparative philology is perfectly capable of detecting it."

Our learned Honorary President, the Revd Dr Wilson, after a profound study of the ancient Zand language, has expressed the following opinion—†

"There is an approach to Gujarati idiom in some instances and to a Gujarati corruption of Sanskrit, which at one time marked considerable suspicions in my mind. Viewing the matter of the Zand language however in its

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\* Eng Trans Dabistan Vol I P XXX under the head Preliminary Discourse on the Desatei

† Wilson on Parsi Religion P 406 to 407

general aspect I have no hesitation\* in declaring that none of the exiled and depressed *Parvi* priests in India can be supposed to have had the abilities to invent that language with its extensive and minute grammatical forms, and with its abundant and regular analogies to the Sanskrit, Persian, Pahlavi, Greek, Latin, and Germanic languages as so distinctly evinced by Bopp and Burnouf."

This is the testimony of our Honorary President in favor of the authenticity of the Zand language an opinion which has been deemed worthy of adoption by the majority of the learned Orientalists of the continent of Europe.

The opinion of Mr Richardson has been strongly opposed by several learned Orientalists amongst them.\*

Adelung in his *Mithredates* advanced in opposition to Richardson that the invention of the language is contrary to all probability and that the Zand must be considered as a real language which was once actually spoken." Vide page 346 No. 8 of 1837 Journal of the R. A. S. of Great Britain and Ireland with introductory remarks of the learned professor H. H. Wilson chiefly a comment upon Mr J Romer's Illustrations of the Zand and Pehlvi languages.

The able opinion of Mr A. Troyer is as follows —

"These works, parts of which only existed in England were then for the first time translated into an European language, and published in French by Anquetil. Examined as monuments of an ancient religion and literature of the Persians, they have been differently appreciated by learned men and their authenticity denied by some among whom

\* Adelung in his *Mithredates*. Kleuker *Abung Zam Zend Avesta*. Mulls *Flux* in Reply to *Bengal Critique*, P. 5  
Mill's *British India* by Prof. Wilson Vol. I P. 429-430. Note.



the most conspicuous, are Sir W Jones, Richardson, and Meiners, and defended by others, by none with more zeal than John Frederic Kleuker, who not only translated Anquetil's *Zand-Avesta* into German, in three volumes, but in an appendix of two volumes (all in quarto) commented and discussed with great judgment, sagacity, and erudition, all that relates to the Zand books attributed to Zoroaster\*\*

Sir W Jones, one of the Presidents of the Asiatic Society of Calcutta, sees no reason to deny the authenticity of the Zand language, simply because as he says, he was inexpressibly surprised to find that six or seven words in ten were pure Sanskrit†

Sir William candidly admits the superiority of the first Persian language,‡ as the mother of the Sanskrit, and he contradicts his own statement by the following words —

"The language of the Zand was at least a dialect of the Sanskrit, while in the same discussion on the contrary, he declares that the language of the first Persian Empire was the mother of the Sanskrit, and consequently of the Zand and Persian as well as of Greek, Latin, and Gothic,"§

We do not agree with Sir W Jones in the opinion that the Zand is a dialect of the Sanskrit, the few Sanskrit words which occur in the Zand do not establish such a theory. There are abundant proofs however, that the Sans-

\* Eng Trans Dabistan Vol I P 223 Note

† Sir W Jones's work of 1807 Vol III P 118

‡ Sir W Jones's works of 1807 Vol III P 133

Asiatic Researches of 1807 Vol II P 64

Transaction R A S G B & I Vol III P 525

Mulla Fnoz in Reply to Bengal Critique P 5, 6

Penny Cyclopaedia Vol XVII P 479

§ Sir W Jones's work Vol III P 132-133

krit is a dialect of the first Persian language. If the learned orientalist had investigated the origin of both the Zand and Sanskrit languages according to the principles of Comparative Philology he would not have maintained an opinion unfavorable to the independence of the Zand language, because when tested by the rules of grammar the Zand has equal claims to be regarded as an independent language as the Sanskrit, and this opinion is strongly corroborated by the learned philologists of the present day such as Professors E. Rask E. Burnouf F. Bopp Dr Wilson C. Lassen and others who maintain that Zand is a language independent of the Sanskrit.

Here I shall not only express my gratitude to those philologists for their valuable opinions but must also testify to their close investigation of the Oriental languages. If Sir W. Jones be inexpressibly surprised &c, it will be no marvel to oriental scholars who know that he never made any attempt to examine the origin of the Zand language by a minute comparison of the Zand and Sanskrit words before expressing his unsupported opinion. In support of the view I have taken, I beg to offer the following testimony of the late Lieut. Colonel Vans Kennedy —

“For the Zand Vocabulary after rejecting words inserted more than once, religious terms, and proper names, consists of 664 words and ought, consequently according to Sir W. Jones's opinion, to contain at least 308 Sanskrit words. But on examining it I find that it only contains seven Arabic, ninety three Persian, and eighty three Sanskrit words, with thirty that may be either Persian or Sanskrit but, as they are found in a language alleged to have been spoken in Persia, they ought to be ascribed to the

former, and there will be 123 Persian, and fifty three Sanskrit words only, or rather less than one twelfth of the whole 511 words, therefore, out of 664 remain which do not belong to either, Arabic, Persian or Sanskrit, or to any other known language”\*

There then we see that in 664 Zand words only 83 Sanskrit words occur instead of at least 398 Sanskrit words required according to Sir W Jones’s calculations, from this investigation it appears that Sir W Jones’s curious speculation is contradicted by the correct calculation by Vans Kennedy

The opinions of the European Orientalists, and of the Classical writers in opposition to the authenticity of Zand language are mere speculations, and hyperbolical calculations, and they do not prove the Zand to be a fabricated language of comparatively recent date

The late Lieut Colonel Vans Kennedy concurs with Sir W. Jones, and says—“that the Zand, as a pretended language, invented by the Parsî Priests and never actually spoken or written by any people upon the face of the earth” This opinion of the Orientalist is wholly founded upon the unsupported authorities of others

In my humble opinion he would have drawn quite a different conclusion, had he examined the authenticity of the Zand language by Comparative Philology, instead of by making a comparison of Zand and Sanskrit words I do not see any reason why the language should be considered a pretended one If the language never existed in Persia, how then could the Sassanian King Ardesher Bâbagân have succeeded in restoring the religion and literature of the

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\* Vans Kennedy on the Origin of languages 1828 P 172 173

Persian Empire about the year 225\* of the Christian era.\*

This fact has been handed down from generation to generation, by written or oral testimonies even to the present time. Further if the learned orientalist had taken a little more trouble and pains to examine the contents of the *Yasnâ*, *Vendidad*, *Visparad* &c. he would not have confirmed this opinion that the Zand is a pretended language.

That the Zand was a genuine language actually existing in Persia is quite apparent from the testimonies of the Greek Authors. The works composed by Zoroaster in the 4th century B. C. are noticed by Aristotle, Plato and Theopompus, who showed a knowledge of his works.† If the language was never actually spoken by any people on the face of the earth, how then could those works have been composed by Zoroaster in that sacred language? and how could the Greek authors have mentioned the language when it never did exist in Persia?

In support of the authenticity of the Zand language if it be still objected that the language was never actually spoken by any people on the face of the earth I beg to refer to the following opinion of the learned Alexander Chodzka.

"The destructive influence of Islam has not yet done its work. We are told that on the banks of the Araxes in Karadagh, whole villages speak the Zand. The Goudars of Asterabad profess a religion, and speak a language which have nothing in common with their Mussulman countrymen."‡

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\* J. R. A. S. G. B. & I. of 1849 Vol. XI. Part I. P. 180 Note 4. and Bible Cyclopaedia Vol. II. P. 298.

† Eng. Trans. *Dabistan* or school of manners 1834 Vol. I. P. 224 Note I.

‡ *Specimens of the Popular Poetry of Persia* of MDCCCLXII. P. 463.

Further the learned Orientalist says — “But I venture to affirm nothing dogmatically let the learned decide I only ask, can we consider as merely accidental such a confluence of hints coming in support of the assertion, that the Zand language, far from being known only to a privileged caste, was on the contrary spoken by the whole Persian nation? Otherwise, how could the ignorant foresters of Ghilan and Mazenderan have retained it?”\*

From the above testimony it is proved most decidedly that the language did formerly exist in Persia, or else how could the ignorant foresters of Ghilan and Mazenderan have retained it?

Mr Römer, formerly a member of council and acting Governor of Bombay, is laboring for the last twenty years, with all his learning and ability up to this moment to establish his own point of argument, that the Iranian languages are pretended ones, but as yet he has not succeeded in his ingenious undertaking to prove his supposition, on any reasonable foundation before the literary world Mr Römer, in his welcome letter to my address says as follows —

“In fact nothing more than artificial languages, invented after the arrival of your forefathers in India”

This I beg to be permitted to say is but an unsupported assertion, and not the logical conclusion arrived at by valid Philological reasoning from the character, elements, and structure of the language

If the language were forged or fabricated by my forefathers would it ever stand the test as it does of Comparative Philology?

In the opinion of Philologers the fabrication of such a copious language is utterly improbable

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\* Vide p. 461 of the foregoing work.

I must therefore strongly protest against the conjecture of Mr Romer and his followers

I would again simply ask whether on the supposition of such a fabrication Comparative Philology is not perfectly capable of detecting the forgery of a language?

Mr Romer must observe that in the foregoing pages particularly in reply to the very hypotheses of Schlegel and Richardson I have proved that Zand Avesta formerly existed in Persia before my forefathers came into India.\* Otherwise how could the Greek Latin Arminian Arabian and other authors who lived before and after Christ refer to several extracted passages and principal words from the Zand Avesta† in their respective works when they knew nothing of my forefathers of Western India who are said

+ Vide above p p. 6 & 8.

‡ Vide Hermippus, as quoted by Pliny lib. VXX. C. I. Xenophon in his Cyropaedia. Theopompus who lived 300 years before Christ, informs us, as quoted by Plutarch. De Isideet Osiride Plato, Aristotle, show a knowledge of Zoroaster's works. The works attributed to Zoroaster are mentioned under different names by Nicolaus of Damascus, Strabo, Pausanius, Pliny and Dion Chrysostomus, St Clement of Alexandria, in the third century was not unacquainted with them. Orat. Boryath, Suidas, Eusebius in Praepar Evang. p. 42. and Strabo, (Geog lib XV p. 733) D. R. Moses of chorone (see Hyde Rel. Vet. Pers. p. 16 & 383.)

Muhammed Abu Jafar Ebr Jenrel Tabari. (Hyde 317-319) Abu Muhammed Mustapha, in his life of Guabtasr or Hystaspr. Tabari, Masaudi, & Joma bar Bahlul, mentions Abistogo, (or Avesta) Hyde Vet. Pers. p. 337 Mem. del. Acad. des. Inscript. Vol XXXVIII. p p 167-268 and also Mem des Inscript ut supra p 173. Transactions of the Literary Society of Bombay 1830 Vol II p p 312 Note 337 Vide. p. 55. 56. Abhandlungen für die Kunde des Morgenlandes herausgegeben von der Deutschen Morgenländischen Gesellschaft. unter der verantwortlichen Redaction. des Prof. Dr Hermann, Brockhaus. 1 B. and. No. I. Mithra Von Dr Friedrich Windleemann. Leipzig 1837

by Mr Romer to have 'fabricated the language' long after Christ or about twelve centuries ago

It is for Mr Romer to show, how and in what manner the above named authors were aware of the contents of the Zand Avesta before and after Christ

Most of the Occidentalists and Orientalists have commented on and discussed a few of the passages of the Zand Avesta in their several works according to their ability and learning

I beg to refer to those authorities (in the succeeding pages) which will satisfy all candid inquirers and most particularly Mr Romer who has devoted so much of his time and talents to Oriental literature

Mr Romer must observe that the Parsis of India could not have predetermined to forge a language previous to their own existence, the existence of which the ancient Greek authorities corroborate and Cuneiform Inscriptions and monumental records support

Mr Romer coolly asks,—

"Zend 'is it an original language?"

Most certainly it is an original language, and if he thinks it is a pretended language, I would simply solicit Mr Romer to inform me in what country and epoch, where and when was the language fabricated? Unless this very first hypothesis be established it is not fair to say that the language in question is a pretended one

Should Mr Romer, fail in this particular point of argument he will be considered by learned men as having lost his case

Mr J Romer in supporting others has expressed the opinion,—

"That the Sanskrit supplied the frame-work upon which Zand has been constructed."\*

Hence I refer inquirers to the valuable introductory remarks by Professor Wilson, one of the Directors of the Royal Asiatic Society on Mr Romer's paper, and further I beg to say that if the learned gentleman had but compared the Grammar of the Zand and Sanskrit languages, he would never have incorrectly stated that the frame-work of the Zand is supplied by the Sanskrit. But we find by close investigation that the Zand is apparently a language independent of the Sanskrit, on which point the reader will be fully satisfied by referring to the succeeding pages under the head of comparison of the Zand and Sanskrit languages. †

We see by a minute investigation that the Zand is apparently a language independent of the Sanskrit and of which the reader will be fully satisfied by just referring to the elaborate Comparative Grammar of Professor Bopp about which the most learned Professor Wilson of the Sanskrit language says as follows —

"Professor Bopp has taken the Zand for the basis of an extensive Comparative Grammar of it with the Sanskrit, Greek, Latin and Teutonic tongues."†

We see also that Professor Bopp after a comparison of the Zand and Sanskrit languages has himself acknowledged the superiority of the Zand over the Sanskrit.

"The Zand Grammar can only be recovered by the process of a severe regular etymology calculated to bring back the unknown to the known, the much to the little for this remarkable language which in many respects reaches beyond



and is an improvement on, the Sanskrit, and makes its theory more attainable, would appear to be no longer intelligible to the disciples of Zoroaster Rask who had the opportunity to satisfy himself on this head, says expressly (V D Hagen § 33) that its forgotten lore has yet to be rediscovered”\*

Further he says — “Just in the places where the Zand forms are of the most interest, and where are some which display that independence of the Sanskrit which Rask claims, perhaps in too high a degree, for the Zand, a language we are however unwilling to receive as a mere dialect of the Sanskrit, and to which we are compelled to ascribe an independent existence, resembling that of the Latin, as compared with the Greek, or the Old Northern with the Gothic For the rest, I refer the reader to my review of Rask’s and Böhlen’s treatises on the Zand in the annual of Scientific Criticism for December 1831, as also to an earlier work (March 1831) on the able labours of E Burnouf, in this newly-opened field”†

Resides this we see that the well known E Burnouf, Professor of the Zand and Sanskrit languages, after a most minute comparison, and from a close analysis of the Zand and Sanskrit, is of opinion that Zand roots are to be found in the Vedic Sanskrit

The learned reviewer of the “Bombay Quarterly Magazine and Review” says as follows —

“E Burnouf further considered that he had proved that the Zand was contemporaneous with the ancient dialect of the Vedas, and that, without being derived from Sanskrit, the two languages had a common source By a close analysis he

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\* Bopp Comparative Grammar Eng Tran. 3d. Ed. Vol. I P P IX

† Bopp comparative Grammar Eng Tran 3d Ed. Vol. I P P, XII

discovered the Zand texts which are to be found in the Vedio Sanskrit.\*

After considering this investigation of H. Burnouf many learned orientalis have the opinion that Zand was an ancient language derived from the same source as the Sanskrit†

From the above opinion of the most learned philologists including the Revd Dr Wilson Dr Spiegel and others it is decidedly proved that the Zand has not derived its origin from the Sanskrit but is considered as a primitive language of the Arian nation.

Now will Mr Romer substantiate his theory from the principles of sound Philology?

The capital of Bactria or Balkh was not only the Royal Residence‡ of Peshdadian kings but was also the capital of all the Kamian kings and in the time of Gutasp or Hyrtasp the first rites of Zoroaster's doctrines in the Zand Avesta were adopted by the whole of the Persian Median and Bactrian nations. This fact was well known to their neighbours in surrounding countries as also occidental and oriental writers§ And the opinion of the latter are unanimously adopted by the learned men on the continent of Europe||

\* July MDCCCLIII No XII Vol III page 438.

† Eng Trans. of Dabistan Vol I page 221 Note L. Out. Phil. Vol. I p. 114.

‡ Hyde Religia Veterum Persarum I 312.  
Ariana Antiqua P 121.

§ Ariana Antiqua of 1811 P 121 Hyde Religia Veterum Persarum P 312 and Memoires de l'Academie des Inscriptions Vol LXXVII Zoroaster of F Klenker appendix I 1 etc at § p. 307 etc Vid p. 237 Vol. I Heeren's Historical Researches P 159 Vol II An Eticome of the History of the World, by John Hoyland 16 L Vol II P 159

|| Zand Avesta or the Religious Books of the Zoroastrians by Prof N L Wetzstein Vol I L I rifaco P 16.  
The Bombay Quarterly Review of 1850. Vol IV P 59

From the above testimonies it is positively proved that the Zand is the original language of Persia

The Aryan species of Arrow-headed or Cuneiform inscriptions, are the glorious monumental records of the most noble Achaemenian dynasty, and are still preserved as anti-relics of the ancient Persians \*

These inscriptions are found almost in tri-lingual and bilingual, in many parts of Persia, at Hamadân, Vâh, and Behistan, also on the walls of the ancient palaces of Persepolis and Pasargadae

I have said in the foregoing pages, that I will prove by philological argument that the Cuneiform inscription is the sister Zand language

I now beg to solicit the attention of the society while I proceed to compare the Hagiographic words of the Zand Avesta with the Cuneiform Inscription of the Behistan, after rejecting several words which occur more than once as well as proper names of persons, provinces and things

Adam, "I (am),, The pronoun of the first person singular, and "am,, seems to be understood, compared by the European Philologers with the Zand regular pronoun *azem* I prefer comparing the word with the Zand pronoun Adēm, this word is used before the Z verb with the prep, *fia* as Adēm Framarum "I say,, or I "speak,,?

Bar (a) yawush, "Darius,, Noun Masc Nom Sing son of Vashtaspa, corresponding with modern Persian Dârâb †

K'hshayathiya "the King,, Nom. Sing compare the Zand Khshathra, the root Khsha "to rule with unlimited power, and thya the suffix

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\* Egypt's place in universal History by Baron Bunsen Eng Trans by C H Cattrell Esq 1859 Vol III P 457 and 467

† Vide Ps. 185-188 Vol. XI Pt I J R A, S G B & I of 1849

Wazarka. Great. Masc. Nom. Sing. as adjective qualifying the noun Khshayathra comp. Mātrā 1 man bearing derived from the Zand root "bara."

Khshayathra nam "of kings" gen. plu. comp. Zand Khshayathra nam. The "nam" the sign of the gen. plu. signifies "the king of kings."

Paraya. "Persia," gen. sing. comp. with the Zand "Parasa," and in Modern Persian Farān or Parān and in Pehlvi "Pars."

Dahyama. of province "gen. plu. comp. 7 Daghama or Dhahyama.

Vāshatapalyā. "Hyastaspas" Masc. gen. sing. comp. Zand Vāshatapalyā the royal flower of Zoroaster.

Putra, "son" Masc. nom. sing. answer in its direct sense to the Zand Puthra.

Arshamahiya "Arshama," Masc. gen. sing. comp. the Zand Arshamang†

Napa the "Grandson" Masc. nom. sing. comp. Zand Napa

Hakhamanishiya "Achæmænian" Masc. gen. sing. comp. Zand Hakhamana compounded of "Hakha," "a friend or relative," "Mama," mind., when taken together means "friendly minded."

Thātīya hoaysa, third person. sing. from the Zand root Sash 'to say'‡

Manā, "of my" Pron. gen. sing. comp. Zand Mana. gen. sing. of me.

Pitā, "father" Masc. nom. sing. comp. Zand Patā.

Yasna. Ha. IV 1

† See Burnouf, Yasna P. p. 437 and 40

‡ J. R. A. S. G. R. and I Vol. XI Pt. I p. 1 No. 2

† J. R. A. S. G. R. & I Vol. XI Pt. I p. 17

Ariyamaana "Ariamannes,, The proper name of the third ancestor of Darius, Masc nom sing this compound word is derived from the Zand Ariya "excellent,, and Râman "pleasure,,

Chishpaish "Teispes" Masc gen sing comp „The Zand root "chis,, in adjective form signify "sensible,, and the Noun Pâyush "protector,, agreeing proper N Chishpaish

Awahyaratîya "on that account,, The first etymon "awa,, answer to the Zand Ava "that,, the remote demonstrative pronoun, and the second syllable compare to the Zand hyâre "to be,,? but "hyaratîya,, according to Sir C Rawlinson's way signifies "account,, a noun used with the pronoun and rendered it in the sense of "on that account,, which agree with the Zand "that to be,, or "on that account,,

Wayam "we,, pro first pers nom plural answer to the Zand Vaêm

Thahyâmahya "appellamur,, 1st pers plu, present passive, the primitive form "Thah,, agree with the Zand root "shah,, to say or to call, and the secondary form is merely a personal termination "mahaya,, It is used below Hakhamnîshya "Thahyamahya,, "we are called"

Hachâ "from,, pre comp Zand Hacha

Pai'uvîyat "antiquity,, ablt sing agreeing Zand "paiowat,, "first,, or "ancient,,

Amâ? tá "Orundi" "(invicti) ,, Owing to the decayed state of the tablet Sir Rawlinson has deciphered on the supposition but the word will answer to the original Zand word "Amavata,, "brave,, or "hero,,

Amahya "we are,, present tense, first person, plural comp, Zand "ahmah,,

Hyâ "these,, Rel. pron. gen. plu. comp Zand hyâ above amak'ham.

Amak'ham. of our ,, masc. gen. plu. agreeing with the Zand ahmakem.

Tumâ "race,, masc. gen. sing below ahmakham. Comp Zand taokhma, the "kb" is merely mute in tauma.

Aha Fuere Imperfect active, third pers. plu. compare with the Zand Aeghên?

Tiya qui that which" Nom. Sing that and who compare with the Zand pronominal stem "ta and the relative "ya,, 'that who,, or that which

Par'uam. "prior,, Sing "before,, used above K'hshaya thiya agree with the Zand Paourvâm.

Nawam "ninth,, nom sing comp. the Zand Nava,,

Dhuvitatar (a) nam. "long time adverb used below nawam.—

Washna grace,, from the word will, or wish masc. instru sing comp Zand Vashâ.

Auramaedâha "Ormuzd." Proper noun. gen. sing used above washna comp Zand Ahuramaeda.

K'hshatram "empire,, Neu. acc. sing from the Zand root "Khshâ" comp. the Zand regular acc Khshathrom

Frâbara "granted third per sing often used in Zand as well as in the inscription Fra inseparable prop. but here it is used with the verb "bara,, comp Zand barat,, he granted.

The above analysis as to the etymological construction and grammatical forms, of the language of inscriptions, enables me to discover the Zand roots in the inscriptions, therefore from the foregoing analysis and by the help of Comparative Philology it clearly appears that the language

of the inscriptions is no other than a sister Zand language.

This opinion was first promulgated by M A D Perron, Dr Grotefend, M St Martin, and latterly it was supported most strongly by the distinguished European Orientalists, that the Cuneiform Inscription language is more akin to the Zand than the other Arian family of languages.\*

The Cuneiform inscription is no doubt a synchronical language to the Zand and it is also made analogous with the Sanskrit language according to the rules of Comparative Philology, by the American Orientalist Mr Salisbury; but it seems to me that the analyser is perfectly right in his undertaking with the exception of a very few words which show his limited acquaintance with the Zand language; he has headed the foundation of analysing with Sanskrit in which he is wrong.

However he himself acknowledges that his principal guidance for a reference to the Zand was Prof Burnouf Com. sur Le Yaçna. So I cannot blame the author for such critical mistakes; but merely point out those words which deserve some notice. Instead of comparing with the Zand Avesta he has compared with the Sanskrit viz.—

Baga. hya, humm, martiyam, âkunusha, parunâm, dahyunâm, hakhamanishriya &c. &c †

Besides these there are many words which require some explanation to which I beg to call the attention of the learned critic, and at present I must condense my remarks within a few lines

In deciphering the Cuneiform Inscriptions we always see that the great difficulty encountered by the European Orientalists is chiefly owing to their limited knowledge of the

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\* Vide p 11 Note \*

† See app Note C

Zand language but still we are thankful to the great and successful labours of Dr Grotfend, St Martin C Lassen, E Burnouf, and most particularly to the distinguished British Orientalist Sir H C Rawlinson who has opened a new field for the Historical account of the paramount nation and whose accounts are darkly comprehended within the age of the old world. The field is still open for many who may undertake to investigate the true origin of the Arian family

Mr Romer has addressed several letters to the newspaper Editors and some articles have recently appeared in pamphlet forms under various headings regarding the Iranian languages. They require no refutation from me but for the fact, that the question is one of vital importance to orientlists in general

As for Mr Romer's hyperbolical theory, I leave it entirely to learned Orientalists to decide by a fair criticism

Mr Romer while supporting his assertion that the Zand language is a forged one, has cited the examples of the celebrated Formosan language, and the Asmâni Zubân of the Dasâtir and the Pasado tongues \*

As to the Dasâtir and Pasado languages, † I leave the question to some future discussion.‡

The assertion that the Formosan language is genuine, does not stand on a solid foundation. It merely achieved a temporary success. It does not stand amongst the genuine languages when tested by the light of comparative Philology. This example of Mr Romer proves the Zand language to be original. If we admit it to be a forged language it must come within the same rank as the Formosan language

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\* Page 40 Zand — Is it an original language? by Mr Romer

† App. Note D



The Formosan language was forged by P'salmanazar of whom the learned Mr. T'royer says as follows.—

“This adventurer who was bold enough, while on the Continent, to set about inventing a new character and language, a grammar, and a division of the year into twenty months, published in London, although not twenty years old, a translation of the catechism into his forged language of Formosa, and a history of the island with his own alphabetical writing, which read from right to left—a gross fiction, the temporary success of which evinces the then prevailing ignorance in history, geography and philology. But pious zeal and fanaticism had changed a scientific discussion into a religious quarrel, and for too long a time rendered vain the objections of a few truly learned and clear-sighted men, until the imposter, either incapable of supporting longer his pretensions, or urged by his conscience, avowed the deception, and at last became a truly learned good and estimable man.† We see this example badly supports the cause of (considering the Zand to be a) forged languages.”

From the above conclusion and Mr. Romer's own evidence of the language it does not appear that he can support his speculation about the Zand, but on the contrary it clearly appears that the Formosan language and its neology, are no more than modern rubbish. If therefore the Zand language be classed under the same head by my

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\* Vide Eng Trans Dabistan Vol I Preface Page XXXII XXXIII

† “This change took place in his thirty-second year he learned Hebrew and became an honest man, esteemed by Samuel Johnson, he wrote eleven articles in a well-known work, the Universal History, and his own life at the age of seventy-three years, the latter work was published after his death, which happened in his eighty-fourth Year in 1763”

learned friend it must fall in the same category as the Homeric language

It is patent to all orientallists that the forgery of a language will never stand the test of comparative Philology and no philologist will dare to shew the invention of the language. But on the contrary we find Orientalists in general admitting the genuineness of the Zand language and several works have been published on this subject under distinguished patrons on the Continent of Europe proving that the Zand language did actually exist in Persia

Before I take a review of the Zand and Sanskrit languages by analysis and by comparative Philology I must ask Mr. Romer and others who are of his opinion if the Zand is derived from the Sanskrit and if the Sanskrit is an aboriginal language of India. I dare say that the Sanskrit was introduced as a foreign language into India from Iran. In proof of this assertion I beg to quote several authorities amongst them is one whose opinion Mr. Romer has no objection to subscribe to I mean that learned Orientalist Sir W. Jones. He tells us in his sixth Discourse on the Persians before the Asiatic Society of Calcutta that the language of the first Persian empire was the mother of the Sanskrit and consequently of the Zand and Parsi as well as of Greek, Latin and Gothic.\*

Professor Heeren mentioned the opinion of Father Paulino and Dr. Leyden who are unanimous with Sir W. Jones in this opinion†

\* The question whether the Sanskrit was an aboriginal Indian language, has been variously answered Sir W.

\* Asiatic Researches 180 F. Ed. Vol II Page 61.

† Heeren's Hist. Rom. Vol II Page 112.

Jones is of opinion that the principal Asiatic nations and dialects were derived from Persia; and also that conquerors from the latter country invaded India, and brought with them their own language,\* to which cause he attributes the striking resemblance between the Sanscrit and the Zend, one of the most ancient Persian dialects. Farther Paulino, who is so fond of contradicting Jones in every thing else, is at on this point however, unanimous with him † The name of the later antiquary Dr. Leyden, to whom I shall soon have occasion to refer would certainly add much weight to this opinion, provided we were sure that the extent of his philological acquirements embraced a sufficient knowledge of the Zend also."

Professor Rask especially in reply to Mr. Erskine, on the Zand language and Zand Avesta, says as follows:—‡

"First, it is remarkable that other learned men (amongst whom is Sir W. Jones) have supposed, on the contrary, that Sanscrit was introduced as a foreign language into India from Iran, and one cannot help thinking this much more likely, supposing that the great conquest or migration which spread Sanscrit all over the northern."

This opinion is most strongly supported by the learned Philologer Fränk and others.§

"It has been lately asserted by an eminent philologist,

\* "Works, Vol. I P 26, etc And with respect to the Zend especially, P P 82 83 in his Discourse on the Persians, "I was not a little surprised, says Sir W., "to find that out of ten words in Du Perron's Zend Dictionary, six or seven were pure Sanskrit." For the above assertion of Sir W. Jones, and others,—"See foregoing P 16 18 of this work.

† "In his treatise, De Affinitate Linguae Sanscritae ad Indicam et Persicam"

‡ Trans R A S G B & I Vol. III Page 525

§ Penny Cyclopaedia Vol. XVII. Page 479.

Frank that the Parsi is the mother of the Sanskrit others with Schlegel maintain that the contrary is the case but if we consider the greater simplicity of the Parsi the former opinion seems the most probable "

The great Orientalist Mulla Feroz after corroborating the opinions of Sir W Jones and Maurice says,—

"The learned Sir W Jones was of opinion that Iran or Persia was the country from which all the nations of the earth derived their origin "

It being according to him the place whence people migrated in all directions and in which migration they of course carried their language along with them he supposes that the language of the first Persian Empire was the mother of the Sanskrit and consequently of the Zand and Parsi as well as of Greek, Latin and Gothic. He goes further to say the inhabitants of Britain first came from Armenia, and that the Goths or Scythians first came from Persia Vide Asiatic Researches Pages 64 65, and Flowers of Persian Literature Pages, 45, 47 "+

From the above unanimous opinion of so many learned Orientalists it clearly appears that the Sanskrit is not the primitive language of India, but derived its origin from the first Persian language or we may safely say it was introduced into India from the mother country Aria or Iran therefore its superiority over the Zand is most improbable

The Sanskrit instead of supplying the frame work to Zand, owes its own existence to this ancient Persian language

\* Vide Page 5. The reply to the Bengal critiqua. by Mulla Feroza.

+ Prospectus of a Dictionary of the Language of the Airo Coll, or ancient Irish. 1802 by Lieut. Genl. O. Vallancey Intr P L see app. Note. E.

## PHILOLOGICAL COMPARISON OF THE ZAND AND SANSKRIT LANGUAGES.

Before comparing the Philology of both these languages, I may observe that the Zand writings proceed from right to left and the Sanskrit from left to right

As to the mechanical construction of the Alphabets of both these languages, I put the subject aside at present, as I cannot condense it into a narrow compass. I simply propose to compare the characters of the languages.

In the Zand language there are forty-eight letters, twelve regular vowels and thirty-six consonants, and in the Sanskrit, forty-seven letters, fourteen regular and irregular vowels and thirty-three consonants.

In Zand there are twelve primitive vowels, and amongst them there is one which I would call the Anusvara, and which is superior to the Sanskrit Anusvara.

The Sanskrit Visarga does not exist in Zand.

In Sanskrit, I deem it necessary to divide vowels into two parts, proper and improper, my reason being, that it is not positively decided by European Grammarians as to how many vowels there are.

The learned Professor Wilson puts down in his Sanskrit Grammar fourteen vowels according to the rules of Indian Grammarians, whose opinions on this head, Professor Burnouf subscribes to Professor Bopp, in his extensive comparative Grammar, reduces vowels from fourteen to eight, and Professor M. Williams is of the same opinion

Now whatever reasons may have induced these learned professors to adopt their respective divisions as above stated, I am decidedly of opinion that in Sanskrit, there are six

regular vowels viz the three primitive Guna and three augmented Veriddhi, and two semi vowel ri ri total eight and the remaining six are proper and improper diphthongs which the Philologists class as vowel and bring up the total to fourteen

But by close investigation it appears to me that the principal vowels are only six with Guna and Veriddhi

In Zand there are apparently twelve regular vowels with Guna and Veriddhi, but not so imperfect as the Sanskrit vowels, and they bear a most natural appearance while combining with the consonants No one can deny this fact which is so clear

The superiority of the Zand vowel system over the Sanskrit is acknowledged by Professors Burnouf, Bopp and Lassen

In Sanskrit there are three proper diphthongs viz ai au and āi and three improper diphthongs viz e, o and ar

That there is no triphthong in Sanskrit is well known to the Philologists

In the Zand language according to my own recent investigation there are more than twenty proper and improper diphthongs and ten triphthongs

In the Sanskrit there are only thirty three consonants but in the Zand there are thirty six with a regular classification

The Sanskrit language has five semi vowels and the Zand seven

If we treat the subject of the orthographical system of both the languages it will be quite evident that the Zand characters constitute a theory more attainable than the Sanskrit I beg to refer inquirers to the Elaborate Com

mentaire Sur le Yaçna by Burnouf, and extensive Comparative Grammar by Bopp

Five years ago I compared the Zand alphabets with several Asiatic and European languages. In this comparison the Zand letters answered in orthographical system, and were equally capable of articulation. The origin of the language is thus shown to be most natural in point of vowel and consonantal combination.

In the Asiatic and European languages parts of speech are so common that they are well known to the learned, but I must point out a few discrepancies, which exist between the Zand and Sanskrit languages which are of much importance in this discussion \*

On this point, I beg to refer inquirers particularly to M. Burnouf Yaçna and his several articles in the Asiatic Journal of Paris, Bopp's Comparative Grammar, Dr Speigel, Professor Lassen and others, who have devoted most of their time to the study of comparative Philology, and whos works clearly show the superiority of the Zand over the Sanskrit language.

Allow me to take a review of the primal words of the Zand and Sanskrit languages by the aid of comparative Philology, which is most essential in finding out the fundamental origin of the language.

Compare the following words of the two languages.

*Zand*

*Sanskrit*

Arya Vaéju †

Arya Vartta.

Hindo

Hindo or Sinddhu.

Bakhda

Bahlka.

Yama

Yama

---

\* See app Note F

† App Note G

Thracetana  
Homa.

\* Trita or Trutiana  
Soma.\*

From my humble investigation in various other instances it evidently appears that the Greek Jew, Arab and even Sanskrit scholars, have used the Zand and Persion names of Kings Countries Provinces and things according to the rules of their own articulations, and disregarded the Arian languages

The following examples will clearly prove my assertion

The original term Airya in its direct etymological sense signifies a mother country or the birth place of the Arianians But the term Airya is used by the ancient Persians in the plural instead of the singular number and is thus made Aran or Iran

The Hebrew writers ingeniously converted this word from Aran into 'Elam by changing the initial vowel 'a' into "e" long and the semi vowels r and n into l and m, the word, "Elam", signifies the father of the Persians

The Arabian writers changed the last n, into k, and called it "Arak and the word used by the Greek in singular number 'Aria."

It may be observed that in the oriental languages it is generally an established rule that most of the letters should be interchangeable particularly the semivowels, l, m n r, and s.†

As to the origin of the word Arian or Iran opinions of

\* Vide P. d. 141 to 143. Note Vol. I Wilson's Rig-Veda. Sanhita. 1850

† Wilson on Parsee Religion. P. 348. 349. Note. J. R. A. S. G. B. & I. of 1840 Vol. XI. P. 45. N. S. do. do. Vol. X. Pt. I. Page 31. Note 2



the most learned Orientalists are variously expressed, \* therefore I think it is fair to take a review of the word Arian.

This word is derived from "Airya," but the Persians and the Hindus both claim that term for the name of their native land, and they are distinguished by the term Airya Vaejo, and A'rya Vartta: so a great question is raised as to the geographical position of the respective countries, but thanks to the great labors of British and Continental Orientalists the claim of the Persians to it has been very ably proved by the most modern researches †

The term A'rya Vartta is commonly applied to the whole extent of India, and according to Hindu geographers A'rya Vartta signifies "The holy land, the country extending from the eastern to the western sea and bounded on the north and south, by the Himāla, and Vindhya, mountains ‡

Mr Curzen, who took a most active part in this discussion, translated from the original s'loka the following description of its boundaries —

\* Page 120 to 122 *Ariana Antiqua* J R A. S G B & I Vol. XVI  
Page 191 J R A. S G & I of 1852 Vol. XIII Pt 2 Page 275 to  
309 Humbolt's *Cosmos* Vol I Page 15 *Asiatic Researches* Vol  
2 page 64 to 65 *The Origin of Language* by Farnal P 188 189  
Notes Max. Muller *Survey of Languages* of 1855 S Ed P 27 Note

† Bunnouf's *Comt Sur Le Yaçna* Tom I P 326, 460 Note 325 P  
LXII and also P LXJ P LXIJ

J C Prichard's *Natural History of Man* Page 165

J R A. S G B & I of 1849 Vol XI Pt I Page 22 Note 2 P 44 46.

• Wilson's *Ariana Antiqua* Page 121 122

Heeren's *Historical Researches* Vol I P 88, 60, 208 N 3. 209, 210

W Ouseley's *Travels in the E* Vol. I P 428

*Asiatic Researches* Vol 2 Page 49-58

‡ Hoyland's *History of the world* Vol I P, 306 to 307

‡ Professor Wilson's *Sanskrit Dictionary* P 90

As far as the sea to the east and sea to the west, between those two mountains, lies the country which the intelligent know as Āryā-varita : Manu II 22 \*'

Although many authorities may be cited by the learned men who have supported various opinions on the subject from Puranas and Vedas of the Hindus, yet to a careful examiner it will be apparent that the evidences so adduced contradict each other because the word Arya-Varita in its direct etymological sense does not convey any of the following meanings —

Brahma Varita, Bharata Khund, Hindustan or India Proper"†

A writer in the *Edinburgh Review* says with regard to the word in question — But it is no longer used as a national name except as applied, to the holy land of the Brahmans, which is still called Arya Avarta the abode of the Aryas ‡

At the same time we must be informed in what part of the country this Holy land is situated because the Reviewer himself acknowledges on the authority of the Vedas that In the later dogmatical literature of the Vedic age the name of Arya is distinctly appropriated to the three first castes of the Brahmanic society Thus we read in the Satapatha brahmana Aryas are only the Brahmans Kshatriyas and Vaisyas for they are admitted to the sacrifices They shall not speak with every body for the gods did not speak with every body but only with the Brahman the Kshatriya, and the Vaisya. If they should fall into a conversation with a

\* J. R. A. S. G. B. & L. Vol. XVI. Page 191.

† See a p. note H.

‡ Edinburgh Review of 1851 Vol. 91 P. 315

Súdra, let them say to another man 'tell this Súdra so.'  
Thus is the law for an initiated man "

In support of the above assertion there are no direct or indirect evidences, that the A'rya Varta is either called India Proper or the abode of the Hindus.

The important question regarding the term A'rya Varta, I beg to leave in the hands of the learned to decide, whether we are to believe the Vedic age or the tradition of Manu.

In the Vedas the title "Arya" is given to the three first castes of Brahmanical Society\* and the same term is mentioned in Manu (VI-21-24) as the name of the holy land. Let any one make a comparison of this Vedic and Manu, significations of the word Arya, and he will perceive how far the Veda and Manu are contradictory of each other, and there is no positive proof, that the term Arya Varta, was used in the ancient times to distinguish India Proper as is supposed by few of the European modern authors.

From the sure testimonies of the Hindus own Vedas, even granting great latitude to their views, they do not prove that the term Arya Varta was the name of their country Hindustan; and from this investigation as well as according to the opinions of Sir W Jones, and others it is positive that the Hindus are merely foreigners, who settled in India at the time when the great emigration took place from Arya or Iran.†

At a public meeting of the Relief Fund, which was presided over by our amiable Governor Lord Elphinstone, our Honorary President Dr. Wilson, one of the learned orienta-

\* Edinburgh Review Page 315 Vol. 94, of 1851

† Asiatic Researches Vol. 2 Page 64 65 Humboldt's Cosmos Vol I Page 15.

lists of the day delivered himself on the subject as follows \*

The first Scythian settlers in this country—and as far as our information goes they were the first of the race of Adam who looked on its natural wonders or participated in its natural bounties,—were many centuries before the Christian era, either crushed into slavery or driven to the south by the mightier and more intelligent Aryas, from eastern Aurya or Iran, from whom are sprung the Brahmans Kshatriyas and Vaishyas, whose representatives, we trust, will yet have the happiest destiny. The Vedas abound in notices of the conflicts of the white Aryas with the black haired Dasyus. Barbarian invaders of varied names and designations nursed in the invigorating climates north of the Hindu Kush soon afterwards, proved too strong for the Aryas, debilitated by the climate though they effected not in every instance permanent settlements in India."

A monthly magazine, Gayandipak published at Surat, contains the following valuable remarks on the subject.†

"It may now be regarded as proved beyond all reasonable doubt that India is not the original country of the twice-born Hindus as a people professing the Brahmanical faith. Their birth place was a country beyond the Himalaya mountains. Their sacred language, with its close affinity to those of ancient Media and Persia, and their primitive religion with its striking resemblance to the system of the Zoroastrians, alike indicate their trans-Indian origin. Thence at an early period they brought the religion of the Veda into north west of India, where in a corner of the Punjab, they were first known as a tribe of foreign

\* The Bombay Times, July 22nd 1857 Page 1363 and Vide p. 1 to 21 India Three Thousand Years Ago by J. Wilson, D D F R S,

† Gayandipak Surat October 1st 1857 P. 19 to 22u.

ness And there is every reason to believe that, for many years, they did not spread beyond the northern districts of the country It is certain also that at this period the differences of professions and social position among them had not been stereotyped into the fixed and exclusive distinctions of the caste system The sons and daughters of priests, soldiers, and merchants, intermarried and social intercourse was still unrestricted”.

“These ancient immigrants into India distinguished themselves by the name *Aria*, that is “noble, well born,” a designation which belonged also, as we learn from the Greek historian Herodotus, to the ancient inhabitants of Media, and may be traced in the modern *ARI*, and *ARIK*, still applied by the Armenians to the natives of that country The “well-born” were afterwards designated “twice-born,” their second birth being supposed to take place at the period of investiture with the *Janowr* (Sacred cord) to which only pure *Arrians* were entitled

The great Orientalist C Lassen who, devoted most of his time to the researches of Ethnographical subjects came to the conclusion that the Hindus are foreign settlers in India (from *Airan* or Eastern Iran) The learned Orientalist after a most minute comparison of the Zand and Sanskrit languages, by the aid of comparative Philology, says\*

“We can conceive only one route on which the *Arian* Indians immigrated into India (from *Arya* or Eastern Iran), they must have come to the Punjab from the Western Kabulistan. The roads, from the Oxus-country to the Eastern

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\* “From the Indische Alterthumskunde Vol I” and English Translation In the Oriental Christian Spectator May 1857 Vol. 9 Page 175

Kabulistan into the valley of Panch Korn or into the Upper Indus-valley on the Pijit downwards and thence either down the Indus from Gilgit to Attock or from Gilgit across the high tableland of Deoth to Kashmir are now known to us as the most rough and the most arduous that exist and at no time appear as frequented or much used routes of connexion.\* Only the small tribes of the Dardas could be led on the second road from the Northside of the Hindukush into their highlands, not the mass of Arians into India. Through the western passes of the Hindukush go all the known and great expeditions of war and of nations and if we desire to bring the Arie Indians from Bactria to India, only this road is plausible †

I shall defer the present discussion as to the origin of the Hindûs to some future opportunity, in the meantime I may prove the origin of the word Arian or Iran which is so important to the present discussion.

From the sure testimonies of the Persians or Parsis Zand Avesta and by the concurring evidences of the present investigation it is proved that Airya Vadju is the native land of their forefathers. These opinions are also corroborated by the Mosiac record which says that Elam is the father of the Persians,‡ and Persia itself is designated Elami in the old Testament.§

Besides this it is proved from monumental relics that the Persians are the descendants of the Arian family res

\* <sup>1</sup> Alterthumskunde P 27 P 38 P 418. P 420.

† \* Thus also Von Schlegel and others P 450. P 510.

‡ Sir Isaac Newton's, Chronological Table. P 2. Pickering Races of Man. Page XXXVI.

§ Bible Cyclopaedia. Vol. II. P 200

pecting which a learned writer in the *Edinburgh-Review* says as follows

"But while this old name 'A'rya' fell-afterwards into oblivion amongst the Hindus, it was more faithfully preserved by the Medians and Persians. In the *Zandavesta*, the first created and holy land is called *Áiryānem Vaejō*, 'the source of the Arians,' and this name was in later times transferred to Media, a country too far west to be mentioned in the *Zandavesta*. Herodotus was told in his Oriental travels, that the Medians originally called themselves *Αριοι*, and Hellanicus gives *Aria* as a synonyme of *Persia*. And now, that we can read, thanks to the wonderful discoveries of Rawlinson, Burnouf, and Lassen, the same records from which Herodotus derived his information, we find Darius calling himself in the Cuneiform inscriptions 'a Persian, the son of a Persian, an Arian, and of Arian descent.' And when, after centuries of foreign invasions, and occupation, the Persian empire rose again to historical importance under the Sassanian sway, we find their Kings also calling themselves in the inscriptions, decyphered by De Sacy, 'kings of the Arian and un-Arian races,' (*Iran va Aniran.* *Αριανων και Αναριανων*)"

"This is the origin of the modern name of *Irian*. Again in the mountains of the Caucasus, we find an Arian race, the *Ossetes*, calling themselves *Iron*, and a tribe of *Aru* was known to Tacitus in the forests of Germany. Here then we have the faint echoes of a name, which once sounded through the valleys of the Himalaya, and it seems but natural, that Comparative Philology, which first succeeded in tracing the common origin of all the nations, enumerated"

before should have selected this old and venerable title for their common appellation.\*

From the above comparative investigation we must conclude that the Persians are the primitive children of the great Arian family and besides this the same thing is proved from the Monumental relic of Darius according to the doctrine of the Zand Avesta. It is mentioned in the first Fargard of the Vendidad.

"Ormuzd said unto Sapetiman Zoroaster"

The first abode of happiness and abundance which I created without any mixture of impurity was Airyanəm Vaeju.†

This sacred testimony is firmly established by the unanimous opinions of the most learned Orientalists such as, Sir I Newton, Sir W Jones Sir W Ouseley Sir J Malcolm Professor E Burnouf Professor O Lassen Sir H. Rawlinson Professor Heeren and several others.

From the modern investigation after the primeval seat of mankind it is established that Airya Vaeju is the primitive abode of the Iranian nation. In proof of this I beg to offer the following extracts from the best authorities.

To the westward of the Indus not far from Bamian or from Balkh in the ancient Bactria‡ according to Lassen and Burnouf who have for the first time elicited an historical sense from the fragments of the Magian scriptures in the Vendidad and the Bundohesch§ was the country

\* Edinburgh Review of 1851 Vol. 51 P. 315 to 319.

† Vendidad 1st Fargard and See appa Noto I.

‡ "Burnouf Commentaire, Annotations.

§ "Die heilige Sage und das gesammte Religions system der alten Baktrer Meder, und Perser oder des Zendvolks von J G Rhede Frankf. 1820.





ledge to explain them.\* See the Appendix to the following Volume.

The word Hindu, is not to be found in any of the ancient Sanskrit works, or even in the Sanskrit Dictionary and its derivative word Hindustan is no where mentioned in the ancient Sanskrit religious or geographical works of the Hindus.

The etymology of the word Hindu it is vain to search for in Sanskrit works, as its root is derived from the Zand language.†

In support of this assertion I beg to cite the following authorities.‡

The Knowledge which the Greeks possessed respecting India, previous to the time of Alexander was derived from the Persians. We do not find the name of Indian or Hindu in ancient Sanskrit works but the country east of the Indus has been known under this name by the western nations of Asia from the earliest times. In the Zand and Pehlvi languages it is called Heando and in the Hebrew Hoddu (הודו Esther I, 1) which is evidently the same as the Hend of the Persian and Arabic geographers.”

The learned Maurice with whom Wilkins coincides, has the following to offer on the subject.§

“Indoo, or Hindoo he says, in Sanscreeet signifies the moon, and that from this luminary and the sun the Indian rajahs are fond of deducing their descent he therefore contends, in opposition both to ancient and modern geo-

\* Heeren's Historical Researches Asiatic Nations Vol. I P 209

† Ven' Udad Fargard 1st the word Hapta Hindu, Seven Indies.

‡ Penny Cyclopædia Vol. VII P 222.

§ Maurice's Indian Antiquities Vol. I P 218 to 19.

graphers, that the great river Indus takes its name from the people and not the people from the river Mr Halhed, however, on the contrary, asserts that Hindostan is a word entirely of Persian origin, equally unknown to the ancient and modern Sanscreeet, that the terms universally used for Hindostan, in the Sanscreeet language, are Bhertekhund, a word derived from Bherrut, one of the first Indian rajahs, whose name was adopted for that of the Kingdom, and khund, a continent or wide tract of land, and Jumboo-deep, compounded of Jumboo, a jackal, an animal remarkably abounding in this country, and deep, any large portion of land surrounded by water; and that it is only since the era of the Tatar government that they have assumed the name of Hindoo\*, to distinguish them from their conquerors, the Mussulmen"†

Professor Heeren, after a careful investigation of the geographical contents of the two first Fargards of the Vendidad comes to the conclusion that,—“There can hardly be any doubt, that Hendo is the Zand form for Hind”‡

M Burnouf one of the most learned professors of the Sanskrit language, after a most minute inquiry into the analogical construction of the word Hindu says, that the word Hindu, is not an original Sanskrit word but of Zand origin, and in Sanskrit this word Sindhu answers the Zend word Hindo §

The authorities above quoted are clearly of opinion that

\* “See Mr Halhed’s Preface to the Code of Gentoo laws P 22 quarto; and dow, Vol. I P 32.”

† “Mr Wilkins likewise affirms, that the terms Hindoo and Hindostan are not to be found in the Sanskrit Dictionary”

‡ Heeren’s Historical Researches Vol II P 315 Note 16

§ Burnouf Yaçna. Tom. I P CXIJ CXX

the Sanskrit language owes its existence to the Zand and that the former is only an offspring of the latter

Professors Bopp, Lassen, and others are also of the same opinion and hence I must conclude that the word Hindu is derived not from the Sanskrit but from the Zand language. India in former times was designated as Bharma Varta, and Bharattakhund, but there is no direct evidence to show which of the two was the real name.

The word Sindhu is unjustly compared by the European Orientalists with the Zand word Hindu. The Sanskrit Sindhu does not designate India proper or even stand in the juxtaposition to the Zand Hapta Hindu, "Seven Indies" The significations of the word Sindhu are the following

"The ocean, the sea, the river and Indus or Sindh"\*

In the Ramayana Sindhu is mentioned as a place situated in the west the Puranas in the North

It is impossible therefore to decide the geographical position of the country from Hindu literature Professor Wilson is perfectly right in his following explanation of the subject.†

The term Sindhu shews their position to have been upon the Indus apparently in the Punjab "

From the above etymological researches it does not appear that the Sanskrit Sindhu is the birth place of Hindus No mention is ever made in the Hindu Shastras of Sindhu as the name of their mother country ‡

The Sanskrit word Sindhu is no doubt derived from the Persian word Sind converted into Sindh, and from that probably the word Hindu derived its name as the place of

\* Wilson's Sanskrit Dictionary P 690.

† The Vishnu Purana by H. H. Wilson. Eng. Trans. Page 191 N 82.

‡ See App. N J

the first Arie settlers.<sup>n</sup> Not more than two years ago, I delivered two successive lectures before the Sir Jamsetji Jijibhâe Philosophic Institute and proved at that time that both the words Hindu and Sindhu are derived from the Zend and Persian languages; and that the Hindus are merely Syathic settlers in India.<sup>+</sup> This proposition is firmly established by many learned men of the present day. Amongst them the learned Orientalist, Lassen, says as follows under the head, "Origin of the Indians"<sup>†</sup>

"We know, that in the code of laws, the Vindhya in the south is the frontier of Aryâvarta, like the Himalaya in the North, the ocean as a limit in the West and East, permits us to conclude, that, at that time the mouths of the Sindhus and of the Ganga had been reached by Arie settlers."

The Sanskrit form Bahlîka, is derived from the most ancient Persian word Bâkhter or Balkh. The term Bahlîka, is wrapped up in allegorical forms in some of the Puranas. As to its etymological researches, no one has taken so much pains, as the learned orientalist Professor H. H. Wilson. After a most comprehensive review of the word Bahlîka he says,—<sup>‡</sup>

"In some of the Puranas there seems to be an allusion to the Greek princes of Bactria, but the passages are obscure, and, in all probability, corrupt § These notices are of no great value, except that they confirm the antiquity of Balkh as the seat of an independent kingdom at some remote date,

\* "Bombay Times" of April 20th 1855 P 801

† The Oriental Christian Spectator Vol. 9 No 6 Page 216

‡ Ariana Antiqua, Page 125 I bid. p 125.

§ "Translation of the Vishnu Purana, Page 478 and note


and tend to prove that it was connected in the relations of both peace and war with Hindustan

The learned orientalist doubts that the word Balkh has its origin in the Persian language and adds it is questionable how far this name is derived from an Asiatic original.\*

Many of the learned men are also of the same opinion owing to the indefinite use of the terms by the old authors eastern and western. We see that the geographical position of this country is well preserved in the Zand Avesta according to the first Fargard of the Vendidad. The fourth place of delight created by Ormuzd was the pure Bakhdi (near More<sup>n</sup> and Aesa<sup>n</sup>) which signifies decorated with lofty standards. Upon this point Professor Heeren says as follows —

From the books of the Zendavesta it would appear certain that they anciently possessed Aria and Bactriana as far as the Oxus and Indus.†

Sir C. H. Rawlinson distinctly states as follows —

‘5 Lib VIIC 85, the Pactyans are a disputed race but may I think be compared with the Zand  Baghdhi, (Bakhdha) which by common consent is identified with Bactria.”‡

In the above paragraph the word Baghdhi instead of Bakhdi, is most likely a typographical error

The primal word is Bakhdi obtained by reducing the word from the original Zand form in the acc — case, Bakhdem into Bakhdia, which corresponds in Pehlvi with Balkh, in

\* *Ariana Antiqua* Page 123.

† Heeren's *Historical Researches* Vol. I. Page 60. and Vol. II. P 314.

‡ J. B. A. S. G. B. & I. of 1849 Vol. XI Pt. I. P 62 No 5.

Persian with Bakhter<sup>1</sup>, in Sanskrit with Bahlaka and in Greek with Baktria

In this case it will be incumbent upon me to quote again Dr Prichard's authority, in order to show that he quite agrees with the opinion of the learned Orientalists C. Lassen and E. Burnouf,—\*

“To the westward of the Indus not far from Bamian, or from Balkh, is the ancient Bactria,† according to Lassen and Burnouf, who have for the first time elicited an historical sense from the fragments of the Magian Scriptures in the Vendidad and the Boundehesch ”‡

From the above quoted authorities, we have sufficient reason to believe, as also from the monumental relics of the great Behistun inscription in which Darius Vashtasp has preserved the true nomenclature of the original word Bactria, in the cuneiform inscription Bak'htarish,§ that the word is of Arian origin

I must conclude therefore that, this Sanskrit word has apparently a Zando-Persian origin, but in former times it was used independently by foreign nations according to their own articulation.

From the unanimous testimonies above cited, I must affirm that it belongs to the Arian family of languages, of which I consider Zand to be the primitive language

From the etymological examination of these few Zand and Sanskrit words, it distinctly appears, that the Zand is

\* Prichard's Natural History of Man, Page 164 to 165

† “Burnouf Commentaire, Annotations.”

‡ “Die heilige Sage und das gesammte Religions-system der alten Baktrei Meder, und Perser, oder des Zendvolks, von J G Rhode Frankf 1820

§ J R A S G B & I Vol X Pt I P I

an independent and primitive language, and that the Sanskrit is indebted to the Zand and the first Persian language for its existence.

If I take a more comprehensive review of the several Zand and Sanskrit words as regards their philological construction I shall trespass too much on your valuable time. This consideration prevents my entering more fully into the subject, and consequently I leave it for future discussion.

As promised in my last I must reply to the translator of Heeren's works and his dictator. They ask "Is it not rather a corruption of Sanskrit Chandas or of the most usual appellation of the Veda?"

I should think not. The Sanskrit word "Chandas" is not identical with the Arian word "Zand". The former in its literal sense signifies, Moon and the latter the name of the character which the Parsee Scriptures represent, hence I may conclude that the word Zand is not a corruption of the Sanskrit word Chandas. I may here quote Mr Curzon not in support of my argument but to point out the fallacy of his opinion. He says\* —

"The word I conceive, is only a modified form of the Sanskrit अभ्यास्त (abhyasta) "learned by heart" or committed to memory as a sacred precept, and seems to explain its connexion with 𐬰𐬀𐬭𐬀 (Zhand) or 𐬬𐬀𐬨𐬀 (Chhanda) the scriptures of Zaratustra.

Had the learned author taken an impartial review of both these words, he would not have fallen into the same error as W Von Schlegel. Could it be believed that a language, which is of great antiquity compared with the



Sanskrit, should derive its name from a language which had no existence at that period? It is pretty clear to an unbiassed mind that the word "Zand" is derived from the original word "Zantu"\* and not from the Sanskrit word "Chhanda" as the translator and Mr. Cuizon would persuade us to believe. It is more than I can explain; how it is believed by any one that a language so copious in its grammatical form should look to a foreign language for its designation.

The Sanskrit word "Chhanda" signifies "meaning" and "Abhyasta" "learned by heart" that neither of these words answers in their Philological sense to the Zand Avesta, is quite evident from the following.

According to the universal belief of the Zoroastrians, Zand is the name of the character in which their scriptures are written, and Avesta that of the sacred language.

The word Zand is derived from the word Zuntu, and the word Pehlvi in like manner from Pehlu, the name of a country.

Besides the Zand Avesta has been handed down from generation to generation up to the present day from which it is quite evident that the Zoroastrians remnant in India are the followers of the ancient Zoroastrians.

The universal belief that the Arian language existed in Persia is well established by the most decided opinion of the learned Orientalists of our day. Amongst them Sir W. Jones is of opinion that,—“We may therefore hold this proposition firmly established, that Iran or Persia in its largest sense, was the true centre of population, of knowledge of languages and of arts” †

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\* Vide P 228 T I Burnouf Com Sur le Yaçna, J A S 1846 Mars P 260 & J A S 1846 Fèvr P. 135-138

† Asiatic Researches Vol 2 P 65

This clearly establishes that the Zand as well as the first Persian language are far superior to the Sanskrit and I do not see any reason why the Zand language should go to the Sanskrit for its name when the Persian language was near at hand quite prepared and ready to assume her offspring. The opinions of Sir W. Jones quoted above are strongly corroborated by Troyer Lassen Herken and others. Let any one compare the opinions of Mr Schlegel and Mr Curzon with those of Burnouf Brokhaus Dr Mitchell and others, and say which of them preponderate in favor of the Zand.

Mr Burnouf arrives at the conclusion that the Zand roots are to be found in the Vedic Sanskrit.\*

The eminent Professor Bopp is unwilling to receive the Zand as the mere dialect of the Sanskrit.†

Amongst our Sanskritic scholars one of the most able advocates for Sanskrit theology and literature J Muir Esq speaks as follows —‡

"It is true that more may be said in favour of the hypothesis that the Zand has been derived from Sanskrit, but there are sufficient reasons for believing that Zand is a sister and not a daughter of Sanskrit and consequently that both have a common mother of a more primeval date"

The most accomplished Scholar Wilson professor of the Sanskrit language has the following to offer on the subject —

"Now whatever doubts may be suggested by much that

\* Bombay Quarterly Magazine & Review Vol III P 438.

† Comparative Grammar Vol I P XII

‡ Original Sanskrit Texts on the Origin and History of the People of India 1860 P II, p. 275

is given in the religious text books of the Parsees of India, as Zend, it is highly probable that then ancestors carried with them the genuine names of places, persons and things, and that all such terms, still preserved in their extant sacred writings, are genuine relics of their ancient nomenclature. We may, therefore admit that Airya or Airyana, are old Persian words, and the names of that region to which the Hindus extended the designation of Airya, which the coins of the Sassanian princes denominate Iran, and which the Greeks of Alexander's time understood by Ariana\*\*.

The Hagiographic books of the Persians are a subject on which a great diversity of opinions has been entertained by Oriental scholars. Amongst them Sir C. H. Rawlinson, believes that the Zand Avesta is as old at any rate as the Vishtaspa and he expresses the following valuable opinion on the subject.—

“That the Zand writings in their present state, are as old at any rate as the Sassanians, may be inferred from the testimony of Ammianus (lib XXIII C 61) and Agathias (lib I C 24) who both connect Hystaspes (the Veshtaspa of the Zend Avesta) with the establishment of the later Magism. Ammianus does not question but that this Hystaspes was the father of the great Darius, but Agathias notices uncertainty of identification. In the Zend fragments also, it is interesting to observe that Vishtaspa is the latest Achaemenian king whose name occurs, and hence may be derived an argument that the hymns and prayers really date from that epoch”†

As to the date of the Zand Avesta the learned author

\* Ariana Antiqua P 122

† J. R. A. S. G. B. & I. of 1849 Vol. XI Pt I P. 186 N 4.

seems to have omitted it. But in his memoir on Cuneiform Inscriptions in the preliminary remarks, he observes as follows —

‘But notices of the fourth and fifth century B C are certainly deserving of consideration’\*.

I believe the fourth century B. C. is the true era of the Zand Avesta. Occidentalists and Orientalists are unanimous on this point.†

From the following observations it will appear how far their opinions are corroborated.

Tradition and the Eastern Authors as well as the Zand Avesta place Zoroaster as a prophet of the Persians into the reign of the Bactrian king Vistaspa, whom we call in modern Persian Gustasp or Kustasp, and the very striking evidence of the Greek authors who place Zoroaster in the reign of Hystaspes relates to no one than Vistaspes of the Zand Avesta. That Zoroaster lived in the time of Hystaspes is also proved by the fact that in the fourth century B. C. Plato Aristotle & Theopompus, showed a knowledge of Zoroaster’s works.‡ We may therefore, safely assign the date of the hymns and prayers from the reign of Vistaspa.

\* J. B. A. S. G. B. & L. of 1846 Vol. X Pt. I P. 42 No. 1

† See app. Note. K.

‡ Vide P. 211 Note I P. 224 Note Vol. I The Dabistan or School of Manners 1843.

P. 55-58. Band I, No. 1. Abhandlungen für die Kunde des Morgenlandes herausgegeben von der Deutschen Morgenländischen Gesellschaft unter der verantwortlichen Redaction des Prof. Dr. Hermann Brockhaus. Leipzig 1857, Mithra. Von Dr. F. Windischmann.

P. 167 208 Vol. XXXVIII. Mém. de l’Acad. des Inscript.

P. 337 Vol. II Trans. of the Literary Society of Bombay 1820.

Further in proof of this assertion, I beg to refer to the Eastern authorities who knew nothing of the Western Greek authors, but whose opinions fully coincide with them.

The well known Orientalist Mulla Feioz and Dustur Aspendyâjî Kâmdinjî of Broach established the epoch of Zoroaster as beginning four centuries B C.\*

This epoch most naturally receives synchronical confirmation from the Eastern as well as the Western Orientalists, whose opinions, I am fully inclined to subscribe to. I must therefore consider the dates of the hymns and prayers as synchronical with the Persian prophet Zoroaster and his Royal follower the Bactrian king Vistaspes or Hystaspes†

I demonstrate this. I beg to lay before our society the following testimonies of the Greek authors, who were near contemporaries and flourished four or five centuries B. C. They attributed several works to Zoroaster.

Sir Henry Rawlinson thus expresses himself.

“The very elaborate vocalic organization of the Zend indicates, I think a comparatively recent era for the formation of its alphabet, while the disfigurement of authentic history affords an argument of equal weight against the possible antiquity of the composition of the Zend-Avesta. At the same time, there is strong evidence of the Magi having possessed from the remotest period, books which they ascribed to some proto-patriarch of the name of Zoroaster. These books are quoted by Plato (Pol, B XXX.) They were in the hands of the disciples of Prodicus, who

\* Resalae-Estush-Hand Appendix of 1828, and A Historical Account of the Ancient Leap-Year of the Parsees. Published at Surat 1826

† See app Note L.

flourished in the fifth century B C (Clem, Alex, Edit, Sylburg 304) They supplied Othanes who accompanied Xerxes in his Grecian expedition, with materials for his work on Magic They were expounded and indexed by Hermippus (Plin, lib XXX Cap I) I do not allude to the later extracts of Fusebius Suidas &c or to the published Zoroastrian oracles, for their claims to antiquity are apocryphal but notices of the fourth and fifth century B C are certainly deserving of consideration' \*

The well known Editor of the Zand Avesta the German Orientalist John Frederic Kleuker, has extracted in his work several passages from the Greek Authorities, who have most ably proved the genuineness of the Zand Avesta. In one of them the learned Mr Troyer expresses his opinion on the subject as follows —

'These works, parts of which only existed in England, were then for the first time translated into an European language and published in French by Anquetil Examined as monuments of an ancient religion and literature of the Persians they have been differently appreciated by learned men, and their authenticity denied by some among whom the most conspicuous are Sir W Jones Richardson, and Meiners and defended by others by none with more zeal than John Frederic Kleuker who not only translated Anquetil's Zand Avesta into German in three volumes but in an appendix of two volumes (all in quarto) commented and discussed with great judgment, sagacity and erudition all that relates to the Zand-books attributed to Zoroaster Here follow as shortly as possible the principal results of his laborious investigations — testimonies of the exis-

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\* J R A S G R & L of 1846 Vol X Pt I P 42 N L

tence of works attributed to Zoroaster are found in Greek authors who lived before our era. It was in the sixth century B. C.\* that the Persian religion and philosophy became known in Europe by Hostanes, the Archimagus who accompanied Xerxes in his expedition against Greece. In the fourth century B. C. Plato, Aristotle, and Theopompus showed a knowledge of Zoroaster's works. In the third century B. C. Hermippus treats expressly of them as containing not less than 120,000 distichs. Soon after the beginning of the Christian era, works attributed to Zoroaster are mentioned under different names by Nicolaus of Damascus, Strabo, Pausanius, Pliny, and Dion Chrysostomus. St Clement of Alexandria, in the third century was not unacquainted with them. Later the Gnostics made great use of the Oriental Cosmogony and psychology as derived from Zoroaster. The testimony of Eusebius establishes that, in the fourth century, there existed a collection of sacred works respecting the theology and religion of the Persians. It was mostly the liturgical part of them that was spread about, mixed with notions relative to the magical art. The empress Eudokia of the fifth, and Suidas, of the twelfth century, attribute to Zoroaster several books, four of which treat of nature, one of precious stones, and five of astrology and prognostics. So much and more can be gathered from Greek and Latin works about the writings of the Persian legislator."†

The language of the Cuneiform Inscriptions is the best primal evidence as to its being the sister language to the

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\* I must be excused here for contradicting the learned Orientalists, because the universal opinion is that Xerxes the son of Gustasp or Hystasp lived about four centuries B. C.

† Eng Trans Dabistan or School of Manners Vol. I Page 223 Note

Zand and the Bactrian coins may be cited in support of this assertion

The undermentioned authorities are I believe quite sufficient to establish the genuineness of the language

'Between Agra and Etawah Colonel Tod, found at the same place a square coin which he ascribes to Menander, the inscription on the reverse is however in the Zand character (See Mr Prinsep and Professor Wilson's Notes on Lieutenant Burnes's coins and transactions of the Royal Asiatic Society")

Further we observe that Buddhist topes bear the Zand character of which Sir Rawlinson and Mr Vaux speak as follows —

'The characters found in the Buddhist topes, the Zend, the Parthian—of which there are three varieties at least, and Pehlvi,—lapidary numismatic, and cursive, follow in direct chronological succession"†

With these authorities as to the character and language I leave the question in the hands of the learned Orientalists to decide and to express their impartial opinions upon

On the whole continent of Europe we see at present the knowledge of arts and sciences advanced And at the same time we are surprised to see that Orientalists in general have also prosecuted the study of Oriental languages and the middle of the eighteenth century is worth while being recorded as a new era in historical research on account of the Zand language and Zand Avesta.

\* Penny Cyclopaedia Vol. III P 253.

† J. R. A. S. G. B. & L. Vol. X Pt. I P 43. Nineveh and Persepolis by W. Vaux. P 400. and Prinsep's Essays on Indian Antiquities by E. Thomas Esq. of 1838. Vol. I. P 129 130. and Vol. II. P 170. Proceedings of the Bombay Geographical Society August, 1838. P 65.



Thanks to the labors of Prof. F. Spiegel, of Erlangen and, Prof. Westergaard of Copenhagen, who are both busily engaged in editing the whole of the Zand Avesta with its translation, the former rendering it into German and English and the latter into the English language. Professor Spiegel, has completed his edition of the Vendidad, text and translation, accompanied by a careful and copious collection of various readings.

Professor Westergaard has duly completed the whole of the Zand text except a small portion, and has commenced to publish his translation with a Grammar and Dictionary of the Zand Avesta.

From their intimate knowledge of the Zand Avesta both of these learned Orientalists, acknowledge the genuineness and authenticity of the Zand-Avesta in the preface to their respective works, but they only differ on principal points about the authorship of the Yaçnâ, that is the second part of Yaçna, a small portion of the Avesta, and the great portion of the Zand Avesta they attribute to Zoroaster.

Professor Spiegel, expresses his opinion that in the Yaçna we have two distinct dialects regarding which our learned member Reverend Dr. Mitchell speaks as follows after consulting Dr. Spiegel

“We are now prepared to attempt an arrangement of the different portions of the Zendavesta in the order of their antiquity. First we place the second part of the Yaçna, as separated in respect to the language of the Zendavesta, yet not composed by Zoroaster himself, since he is named in the third person, and indeed every thing intimates that neither he nor his disciple Gushtasp was alive”\*

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\* J. B. B. R. A. S. Vol IV P 232 to 233 and See app Note M

In consideration of the above question, suppose I admit that the first and second parts of *Yasna* differ in their language it does not prove that the second part is not composed by Zoroaster. I know that Zoroaster's name is used in the sense of the third person but it is no wonder. We see that European writers in the preface of their works name themselves in the sense of a third person yet we cannot doubt the authorship of the work so in the second part of *Yasna* and in some of the places of the *Zand Avesta* Zoroaster's name appears in the third person the reason is that the benediction is offered by his followers in the sense of a Mediator between Hormuzd and the Zoroastrians so he is addressed in the sense of a third person by himself, as a prophet.

I hope from the above explanation that my learned friends Dr Speigel and Dr Mitchell will entirely agree with me on this point.

The learned Professor Westergaard's opinion is supported by my friend the Reverend Dr Wilson. The learned Professor says —

In the same manner as the hymns of the *Vedas* and the songs of the *Eddas*, the several portions of the *Zand-avesta* must have sprung from different bards and teachers who represented their particular subject each according to his own view \*

As to the above assertion I beg to say that both of my learned friends are mistaken in this supposition. In my foregoing remarks I have already pointed out that Professor Speigel, and the Revd Dr Mitchell took the second part of *Yasna* and said that Zoroaster appears as a third

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\* Westergaard's *Zendavesta*. Vol. I Preface P 10.

person, for which, I have already given the reason which I think is quite sufficient, but I cannot agree with the learned Orientalists "that several portions of the Zendavesta must have sprung from different bards and teachers."

"The idea about the Zand Avesta, I do not see any valid reason to believe. We see several portions of the Avesta in the forms of hymns, in which the language slightly differs from the largest parts of the Avesta; but their grammatical analysis shows at once that the 'Zand Avesta' is the production of Zoroaster alone, except the general tenor of the language. However, I admit there is a slight difference between the first and second part of the Yaçna, about which the learned Orientalist says:—

"The language of Zendavesta belongs, as do the writings, to Northern Iran, and between its two dialects there is a difference not so much of time as of place, and I should believe we may refer the harsher dialect of the Yaçna to a rough mountainous country, and the other and softer to the milder clime of the plains. As this language in its two dialects gives us the earliest representatives of the northern branch, so does the language of Darius as to the western branch of the Iranian class. Their relationship must, therefore, be compared to that for instance between Icelandic and Gothic, Polish and Russian, which in the same manner belong to distinct branches of the same classes, but as the Iranian tongues are of an age many centuries earlier, the chasm between them has not yet widened so far as is the case with the others."\*

From this we have no reason to say that Zoroaster is

not the author of the Zand Avesta? It is indeed a direct evidence that the whole of Zand Avesta was written by Zoroaster himself about four centuries B C. This opinion is not simply mentioned by Oriental writers but it is repeatedly alluded to by Grecian writers. From these facts I confidently believe that Zoroaster composed the Zand Avesta.

‘It is the almost universal opinion promulgated by Hyde,<sup>8</sup> and defended by the editor of the Zendavesta<sup>9</sup> that the prophet was contemporary with Darius Hystaspis and that consequently his laws were promulgated under the empire of the Persians.”\*

This opinion is adopted on the continent of Europe by many learned men. They are unanimous that the capital of Bactria is the primitive seat of Zoroaster and the Zand Avesta regarding which the learned Orientalist acknowledges himself as follows —

Tradition from the earliest times attaches Zoroaster to Bactria, and I believe all now agree in considering that country the native home of the Zendavesta.†

It is the almost universal opinion of the Orientalists and Occidentalists that the prophetic doctrine of Zoroaster was first promulgated in Bactria and was enthusiastically adopted by the ancient Persians Medians Soghdians and Bactrians under the reign of king Vistasp or Hystasp that the Hagiographic books of the Zand Avesta were composed by the Persian Prophet Zoroaster in Bactria, and that the

<sup>8</sup> “Hyde, De Relig. Veter. Persar. P. 303. 312-335.

<sup>9</sup> “Zendavesta of Kleuker Appendix I. L. etc; c f p. 327 ect.

\* Heeren's Historical Researches Vol. I P. 237

† Westergaard's Zand Avesta Vol. I Preface P. 10.

Zand stands as a primitive Hagiographical language of the Anti-Bakhti or Balkh

These views the most learned Orientalists and Classical writers of modern times unanimously subscribe to. I beg to quote the following authorities in support of my assertion,—

Heeren observes,—

“From Zoroaster himself we can only learn that it took place during the Bactro-Median empire, under a king named Gustasp, of the dynasty of Keanides”<sup>\*</sup>

Muhleisen says,—

“According to the Zendavesta, Zoroaster, or Zardhust, appeared during the reign of the Bactrian king Vistaspa, which was changed at a later period into Khistasp or Gustasp. It has been made plain from Grecian authors, as well as from inscriptions which have lately been discovered in Persia itself, that Gustasp is no other than Hystaspes, the father of the Persian king Darius”<sup>†</sup>

Professor Wilson has the following to offer on the subject,—

“Lohrasp was entitled Balkh, because the greatest part of his reign was passed in that region<sup>2</sup>. The reign of his son and successor Gushtasp was signalized by the reformation, or possibly the institution, of the Magian religion, by Zerdhust or Zoroaster, whom classical and oriental writers concur in designating as a native of Bactria or Balkh<sup>3</sup>”<sup>‡</sup>

\* Heeren's *His Res* Vol I P 240

† Genuine & Spurious Religion Vol I P 311

<sup>2</sup> “Mirkhond, p 272”

<sup>‡</sup> *Asiana Antiqua* P 124 “3 Zerdusht seu Zoroastris vita Hyde *Religis veterum Persarum*, P 312 Zerdusht Nama, cited by Du Peron Vide Zoroastre *Zendavesta*, vol 1 part 2 Also a memoir by the same in the *Mémoires de l'Académie des Inscriptions*, Vol. xxxvii The latter is translated and inserted by Mr Shea in his translation of Mirkhond, P 274”

Mr O Ravenshaw says — \*

‘Indeed it was at Balkh, the capital of King Guhtasp that Zoroaster is said to have promulgated his doctrine about 500 B C’\*

A writer in the *Bombay Quarterly Review* delivers himself as follows on the subject —

‘With regard to the place where the Zend Avesta was composed Burnouf contended that it was Bactria, not Persia. The opinion of so learned a man generally adopted as it has been by other scholars, deserves the deepest respect. Tradition too has connected Zoroaster with that country—tradition both classical and oriental generally speaks of him as the Bactrian sage’†

I have already discussed the question regarding the native land of the Zand Avesta and proved that there is no doubt Zoroaster is the only Hagiographer of the Zand-Avesta with the concurrent testimonies of the different authors

Taking into consideration the above authorities I must infer that it is emphatically proved that the first rites of Zoroaster's Zand Avesta took place in Bactria and that the Zand was used as the Hieratic language in the vast Empire of Iran

I beg to submit the following observations regarding the Pehlvi language

Some of the Continental Orientalists of the present day are of opinion that the Pehlvi language has been forged

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\* J R. A. S. G & I. Vol. XVI Pt. I P 112. “L. Niebuhr in his Lectures, says that Gushtasp cannot be identified with Darius Hystaspes, so this date is very uncertain. Heeren thinks the date should be 800 B. C. if not earlier—Vol. I, P 241 See above P 59-60.

† *Bombay Quarterly Review* Vol. IV Page 59

by the Parsis of India. If I grant this for the sake of argument a question naturally arises,—it is but about twelve hundred years since the Parsis left their fatherland for India, how are we to account then for the Pehlvi inscriptions, that are to be met with on blocks of stones and coins in Persia? It is widely known that these blocks of Hâjî-âbâd, Naksh-i-Rustam, Naksh-i-Rajab and Kirmanshah, as well as Pehlvi coins existed in Persia in the time of Sassanian Dynasty and prior to the existence of all the Parsis of India. This fact at once leads us to the conclusion that the Pehlvi language existed in Persia as a popular language long before the emigration of the Parsis from that place and even prior to the time when the kings of the Sassanian Dynasty reigned in Persia. That the bilingual Pehlvi inscriptions of Hâjî-âbâd with translations in anti-pehlvi can be found on the blocks of stone is another strong proof of the genuineness of the Pehlvi language. The European writers consider this anti-pehlvi to be the Parthian or Chaldian language, but I beg to differ from them. My humble conviction is that it is no other than the Pehlvi language used by the Persians in very remote times. The Parthians or Chaldians are descendants of the ancient Persians, and it is no wonder that the former spoke the language of the latter.

Learned Orientalists after perusing some imperfect Pehlvi works, come at once, without any consideration, to the conclusion, that the language is a forged one, but before they express this opinion, I would advise them to compare the language by the law of Grammar with some other Arian family of languages, as this is the only mode of testing the genuineness of a language \*

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\* Dhunjibhâi's Huzvarash Grammar P 8-17

Every one will admit that the continental orientalists are the best grammarians. It is a fact nevertheless that some of them have pronounced their unreserved opinions against the authenticity of the Pehlvi language without waiting to see if this opinion will stand an examination by the light of comparative philology.

Pehlvi\* is a name given to a spoken language of Pehlū, a city situated in Persia. The people residing in this city were called Pehlraws or warriors. In former times the Pehlvi language was used in departments connected with the state, and by warriors, kings and emperors. Many instances can be cited in support of this assertion. The hills of Hājt-ābād Naksh-e Rostam and Kirmanshah, situated near Tukhtē-Jamshēd or Persopolis, contain many blocks of stones, bearing Pehlvi inscriptions. These inscriptions can also be seen on coins which derived their existence in the reign of Ardēshāh Bābēgān.

Hence it cannot be questioned that the Pehlvi language was in use in ancient times. Some of the Orientalists by comparing the Pehlvi on blocks of stones and coins with the Pehlvi written in books perceived that they widely differ from each other and consequently come to the conclusion that the Pehlvi language of the books has derived its source from the Persian. My researches however bring me to quite a different conclusion. I admit that the two languages differ slightly from each other but that it does not follow that the Pehlvi language as written in books owes its existence to the Persian. The Pehlvi on blocks of

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\* *Vishnu Purana* Eng. Trans. by H. H. Wilson, of 1840, Page 189  
 Note. No. 61 & 125. Note. No. 158.

J. B. B. B. A. S. of 1863 Vol. V No. 18 P. 42.



stones is known by the name of common Pehlvi, while that of the book is styled Huzvarash, or proper Pehlvi. One was used as the medium of explaining the religious books, while the other as a spoken language, just as the Sanskrit language of the Vade Shâsters, and the common Sanskrit for general use among the Hindus. In former times every language of the Persians was divided into two parts, one for general use, while the other for religious books. Such was the case with the Persian, the Zand, the Pehlvi, and every other language which belonged to the Arians.

Some of the learned men entertain a doubt regarding the genuineness of the Pehlvi language. Their reason is simply this, that Pehlvi inscriptions and the Pehlvi version of the Zand Avesta differ from each other.

I admit that it differs in some instances in its grammatical forms, but I have compared several words of both the languages and found Huzvarash roots in the Pehlvi inscriptions\*. This shows at once the genuineness of the language, and I must therefore conclude that the one is the Hieratic and the other the official language of the country, the latter I may safely say was also the spoken language in many parts of Persia.

According to the general belief of the modern Persians, the Pehlvi language is still used as a spoken language in Saristan and in Khurdistan. This seems to be very probable because Sir C. H. Rawlinson acknowledges in his travels that in the village of Dizmar people speak the Pehlvi language†. And also in the province of Gustasfi‡.

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\* Refer to the preceding pages for the English transcript and verbal translation of the bilingual Pehlvi inscriptions of Haji-âbâd.

† J. R. G. S. of London 1839 Vol. IX Pt. 1 P. 109 Note.

‡ Ouseley's Travels in the East Vol. III P. 426 Note (7).

From the above opinion we may admit Pehlvi as a vernacular dialect of the past age of the Sassanian.

The Numismatic Pehlvi of the coins, gems etc., of the Sassanian times shows the popularity of the language.

Further I see that my learned friend Sir Rawlinson, says that before the first emigrants of the Zoroastrian faith went to India, we see the specimen of the Pehlvi characters upon the copper *Sasanam* which they carried with them.

The following is the passage in which the learned Orientalist expresses his firm belief to that effect.

"The short legend again written on the breast of the king's horse on the great tablet at Shápúr, appears to have been engraved while the Pehlvi was then in a state of transition and I have impressions of several gems which still further facilitate a connexion between the modern and ancient characters. In the names of the Parsi witnesses attached to the copper *Sasanam* which is at present in possession of the Syrian Christians of Malabar, we have probably an interesting specimen of the Pehlvi character as it was carried to India, by the first emigrants of the Zoroastrian faith when they fled from the Arab army on its approach to Abilab, at the mouth of the Euphrates, and sought refuge at *Sinddn*, a town on the coast of Guzerat, well known in Arab geography but which, without this direct testimony of Hamzeh Isfaháni we should have some difficulty in recognizing in the St. John of the modern maps."

From the above and several other authorities there is a strong evidence for the existence of the Pehlvi in

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\* J. R. A. S. G. B. & L. of 1840, Vol. X. Pt. I. P. 44. Note 2.

Persia, and before the Zoroastrian first came to India

It is well known to our society that two years ago, I published in the Guzrâtî language the Elements of Pehlvi grammar. In its preface I have already discussed the authenticity of the Huzvarash or proper Pehlvi language at some length and proved the existence and authenticity of the language and divided it into three principal classes, viz.—Cursive, Lapidary, and Numismatic, and after a careful comparison I perceived that the Huzvarash roots are to be met with in all of them

I am therefore strongly of opinion that the form of the language has no doubt derived its origin from the Anti-Arian language

Besides this I have compared the Huzvarash language with the Semitic family of languages and can say that the Huzvarash language is not only an independent language, but in its Philological construction, it bears a superiority over the Semitic language. I will enter upon this subject if time permits me to satisfy at some length the literary world, as to the true primitive claim of an Arian nations over the Semitic

My venerable friend Mr. Romei, after perusing the preface of my Pehlvi grammar says,

"I have examined it attentively, I do not find that it contains anything to induce me to alter my opinion I formed on full reflection long ago on the Pehlavi of the Parsi Books"

I beg leave to ask each learned Orientalist to bring forward the ground on which he rests his opinion that I

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\* The Bombay Quarterly Review Vol IV. P 55 and Dhunjibhâi's Huzvarash Grammar preface P 5 8

may be able to discuss the very point on which he differs from me the learned gentleman would do well to advance reasons for disbelieving the authorities I have above cited.

The learned Orientalist Dr Spiegel in his elaborate discussion in the introduction to his *Huzvarash Grammar* Says,\*

"Accordingly I distinguish two meanings in the word Pehlevi, namely a) in a stricter sense the dialect of the country called Fehloh b) the dialect etc. of the Pehlvars and in a wider sense the language of the entire pre-islamic time."†

A Chodzko Esq. after a most laborious investigation mentions as follows.‡

"Be that as it may it is certain that the Ghilanis give to their own songs the name of Pálovis and that the two princes of the Persian Parnassus apply the same denomination to their Compositions.

E. Thomas Esq., in his valuable dissertation on the Numismatic Pehlevi Coins expresses his opinion in the following words§

"And especially with reference to the doubts which are being raised as to the authenticity of the Zoroastrian languages, I would point to the significant fact implied in the extensively prevailing use of the Pehlvi character as *prima facie* evidence of the existence and currency of the language itself, or of its more dialectic modifications."

In conclusion I must confess that in treating this interesting subject, I cannot stand on vantage ground but on

\* *Grammatik der Huzvareschsprache* von Fr Spiegel. Wien, 1864. Einleitung, P 20.

† See app. Note N

‡ *Specimens of the Popular Poetry of Persia*, London 1844. P 454

§ *J. R. A. S. G. B. & I. Vol XIII. Pt. 2 P 34* and *Prinsep's Essays on Indian Antiquities of 1838 Vol II. P 103 Note L*.

the contrary my position in handling this important question must be rather precarious and liable to unreasonable attacks from prejudiced partizans, who entertain notions, contrary to those I have according to my humble abilities, endeavoured to disseminate. The foreign testimonies I have used in support of my arguments might allure any of my opponents to use the other subjects in the works of those learned authors against me, but the fair and disinterested critic will at once see and feel satisfied that I am perfectly justified in adducing proofs from the undeniable authorities of those learned Orientalists wherever their views and sentiments tended to support and prove my arguments before the literary fraternity.

We see the writer of the "Calcutta Review," has through ignorance made a very bold attack upon the Zoroastrians as follows,—†

"It is to be regretted that none of the Parsis in India are so learned in their own language and literature as to defend them against the attacks that have been made upon them, involving as they do in their truth the baselessness of their whole religious system and beliefs."

Without attempting any refutation of the above remarks, I would simply refer the writer to the following works—

Introduction to the Grammar of the Pooshtoo Language by Capt Raverty P 3 Journal of the Bombay Branch of the Royal Asiatic Society—Vol. V Pages 507 & 695 and Vol. IV P 235 469, 470 The Bombay Quarterly Review Vol IV Page 55 The Parsees, Their History, Manners, Customs by Mr Dosabhoj Framji P 219 The Parsi Friend, September, 1855 Vol I No 24, Pages 369 to 371

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† Calcutta Review for 1857—July to December, Vol XXX No LVIII Page 248

•OBSERVATIONS ON THE BILINGUAL PEHLEVI INSCRIPTIONS  
OF HAJI ABAD NEAR NAKSH I RUSTAM.

I first deciphered this inscription from Sir Ker Porter's and Leut. Col. Vans Kennedy's Copy,\* not with the object of satisfying my own curiosity, but simply with a view to collect sufficient materials to support my observations on the Pehlvi alphabets so as to enable me to point out the true value of the characters and to identify the original names, titles and other words.

My further object in deciphering this inscription was to give it a place in the preface of my Zand Dictionary, with other Pehlvi inscriptions already deciphered by continental Orientalists with a view to publish the Pehlvi alphabets with observations on the Lapidary, Cursive, and Numismatic characters according to the different forms of their alphabets to assist Pehlvi Scholars to decipher any of the Pehlvi writings on Tablets, Manuscripts or coins.\*

Further I beg to mention that the Bilingual Pehlvi inscriptions of Haji-Abad, as copied by Sir Ker Porter, from the original tablet are in my opinion in some respects very incorrect. I think I shall be able to establish the following facts when I shall have made a comparison of Professor Westergaard's fac-similes with those of Sir Ker Porter's inscriptions† At the same time it appears to me that the latter copy is a very imperfect one, in this case I have already expressed my opinion before the Society and I now beg to refer the intelligent reader to the following remarks —‡

\* See Inscription, Plate I.

† See Inscription, Plate II.

‡ J. R. R. A. S. Vol. V. P. 393. 394.

“With reference to the copies of the Haj-i-Ābad inscription mentioned, (P 374) the author, Dhunjibhoy Framji, Esq, states that after having carefully re-examined them, he thinks that the copy which appears in Professor Westergaard’s edition of the Bundhesh has been most carefully taken from the original, and that it is only inaccurate in a few characters, that the Sassanian lapidary Pehlvi inscription in Sir Ker Porter’s Travels is also in some respects incorrect, and the Parthian or most ancient Phlvi inscription appears to be still more so, which may have arisen from the difficulty with which it was obtained, for Sir Ker Porter states—‘I copied them with all the accuracy in my power, being much impeded by the height and darkness of their position. One portion of the three upper lines I could not make out in the least’ Between Sir Ker Porter’s and Professor Westergaard’s Pehlvi inscription, the author had discovered about thirty characters which differed from each other in their respective words, but as amongst these there were a few homögeneous ones, the difference in the decipherings was of no great consequence

“When Mr Dhunjibhoy Framji first deciphered and translated this inscription from Sir Ker Porter’s copy, he entertained doubts respecting the accuracy of the translation, and therefore, as far as lay in his power, supplied a list of *Errata* deduced from the analogy, etymology, and comparative philology of the words contained in them; he now begged leave to lay before the Society a translation of the inscription from Professor Westergaard’s copy, which, when compared with his first deciphering, would be found to differ only in a few words, the explanations of which differences were in the notes appended to his translation”

In conclusion, the author states, that as yet he does not feel quite competent to place before orientalists a satisfactory translation of this inscription, because he is still doubtful of the orthographical and interchangeable value of some of the characters which he will be better able to explain in the preface to his Zand Dictionary where he hopes to publish the Pehlivi alphabets, with observations on their lapidary, cursive, and numismatic forms to facilitate future investigations in the deciphering of this character "

From the above explanation the reader will observe that the basis of my translation solely depends on the authorities of the Arian family of languages, and in some respects of the Semitic languages

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THE  
PEHLVI INSCRIPTION

OF

HAJIABAD NEAR NAKSH-IRUSTAM

FROM

Major GENERAL VANS KENNEDY'S  
WORK ON THE ORIGIN OF LANGUAGES

AND

Sir Ker PORTER'S TRAVELS

Vol. I P 513 P XV





celestially descended from Yazdan (God), the son\* of the worshipper of Ormazd the excellent Artahshatar† (Artaxerxes),

in the Zand Avesta the “*An*” is prefixed before a vowel as a negative particle, and before a consonant simply the vowel “*a*” as in the Greek and Sanscrit

From this etymological construction the word *An-Iran* simply signifies “Unbelievers” or “Non-Arian-provinces” and consequently I adopt the opinion of the learned Mullâ Fnoze, from this analogical construction of the word, and further we have a good authority to rely upon—the Original Pehlvi version of the Zand Avesta.

The opinions in regard to this word of the Continental Orientalists are numerous, of which I shall be able to give a full explanation in a note in my Zand Dictionary, and in the meantime I beg to refer my readers to the following works on the subject

Vide Burnouf Com Sur le Yaçna, Note p 61-62 Memoires Sur Diverses Antiquites De la Perse By De Sacy P 58-60 and p 59 Note (103) Vendidad Sade by Dr H. Brockhaus p 337 Journal Asiatique Quatrième Série Tome I. p 40 Note Penny Cyclopaedia Vol II p 316 Journal of the Royal Asiatic Society Vol XI Part I Ps 44-45 and see Ps 38. 48 of the above

\* The word *Buî* “Son” appears to me to be an incorrect one and this mistake I believe has crept into the original tablet According to the etymological System, I am of opinion that it ought to be read *Buîmân* “Son” instead of *Buî* as used in modern Pehlvi *Buîmân* for “Son” or Brî.

† From the monumental relics of the celebrated Persian king Artaxerxes and from the Oriental and Occidental historical accounts handed down to us, we believe that Artaxerxes was the great reformer and restorer of the Zoroastrian religion

It is now quite evident that we are forced to affirm, on most sufficient grounds that the primitive Doctrine of Zoroaster existed formerly in Persia even before this celebrated king The true denominative of this king is variously written by various authors

as in the Modern Pehlvi, *سازشور* *Ardashur*, or *هتاستار* *Hvstastâr*, the Sassanian, *Artâhshtâr*, in the most Ancient Pehlvi, *Artâhshtâr*, in Cuneiform,

*Artahshatâr*, it is rendered in Greek *Artaxerxes*, in Hebrew and Chaldee, *Artachshasta*, and in modern Persian, *Artashû* Besides, we see the names of this king on the several Coins of the Sassanian dynasty

king of king<sup>1</sup> of Min the celestially descended from Ya-  
don (God) (and) gran-son of the excellent Pijak (Bida-  
gan) king. I am the witness of the good time. Because  
the Officers, Ministers and Commanders saw me (for) many  
years past ruling (according to) the just law, and the great  
will wisher who confers (for) prosperity upon all well think-  
ing virtuous person. I have bestowed upon them the  
praises of royal favour. O Ormazd thou hast bestowed the  
most praise upon me graciously in this manner. O that I  
may give (what is) most excellent (to) them.

On this account the wicked Iztahd was grieved (by the  
grace) of the excellent Divine Ormazd. He took up (in) the  
virtuous creatures and pious men of purified in the path  
of the happiness of heaven. Also in like manner thou hast  
bestowed virtue upon (me) from the good path therefore the  
obtaining of all knowledge. I bestow it (on those) who desire  
it, and also the excellent gift in that manner bestowed is  
given to me by that Divine Ormazd.

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\* The word *for* I think, required a few more letters to be added to  
the primitive root *\*Fol-*, as it appears that those letters have  
probably been lost from the tablet by wear. In the meantime  
therefore I have used the word *\*Eul-* imply

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THE  
PEHLVI INSCRIPTION

OF

HAJIABAD NEAR NAKSH-I-RUSTAM.

FROM

Prof. WESTERGAARD'S

BUNDEHESH,

MARK **A.**







FGNIŠH TRANSLATION OF THE PEHLVI  
INSCRIPTION OF HAJI ABAD NEAR  
NAKSH I RŪSTAM

I am the just and zealous worshipper of Ormazd, the divine Shāpur king of kings, of Airan and Aniran, celestially descended from God, the son of the worshipper of Ormazd the divine Artaxerxes king of kings of Airan the celestially descended from God, and grandson of the divine Bābōgān king who is the well wisher of the good time. Because the Officers Ministers and Commanders saw me ruling (according to) the just and pure law and the great well wisher who confers good prosperity upon all well thriving virtuous-persons.

I have bestowed upon (them) the praises of royal-favour. O Ormazd thou hast bestowed the most praise upon me graciously in this manner. O that I may give what is most excellent (to them). (On this account) the wicked Pattiāki was grieved (by the grace) of the excellent Divine Ormazd, I bestow upon the virtuous and pious-men of pure desire the path of the happiness of heaven. Also in like manner thou hast bestowed all virtue and law from the good path therefore the obtaining of all knowledge I bestow on (those) who desire it also the excellent gift in that manner, bestowed (is given) on him by that Divine Ormazd.

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## NOTES ON THE PEHLVI INSCRIPTION OF ILAJI- ABAD NEAR NAKSH-I-RUSTAM

Number 1st In the first line, I have deciphered the first word *Tahrâhî*, according to the system of M. De Sacy and Sir W. Ouseley The second character of the word above alluded to is identified with > *h*, in the word *bahî*, by these two learned Orientalists. I have therefore used the orthographical value in my decipherment as *h* I have moreover sufficient proofs as to its etymological construction and signification

The monosyllabic word *Tahr* agrees, in the kindred languages, with the Hebrew טָהַר, or קָהַר, and in Arabic طهر, which signifies pure or clean, and the second etymon is merely prolonged into â for the suffix *hî* of the nominative case, and therefore I have considered the word *Tahrâhî* as the nominative singular of an adjective of the masculine gender, qualifying the proper noun *Mazdisan*

According to recent investigations, it appears to me that the second character > *h* is identified with > *g* in its orthographical value by a few of the Continental Orientalists, and they are inclined to use the same character in the word *bagr* or *baga* Therefore we may have a reason at present for reading the original word *Tagrâhî* instead of *Tahrâhî*

The word *Tagrâhî* is composed of *Tag* which in modern Pehlvi signifies "stronger" or "hero" and the word *râhî* signifies "way" or "path" Therefore, the verbal translation will be "heroic-path" that is "zealous" in an adjective form masc, nom, sing, used as an epithet before the noun

*Ma dīzan* "These compounded words signify 'The Zoroastrian worshipper of Ormazd'"

Suppose we admit that the character *g* in *val* of *l* suits its phonetic value then on the other hand we see it does not suit the purport of several other words because this character is used in the Inscription of Hujl Abad oftener than six or seven times. I shall endeavour to show my principal reasons hereafter for rejecting this value etc.

Further if we compare the word *Tajrosh* with the modern Persian *تاجروش* *tajrosh* we see that it signifies 'The Imperial signature on order &c (see Richard's Persian Arabic and English Dictionary p. 616 and also the *Burhān al-kāf*) but this signification does not answer the purport of the inscription and if we read this word again according to the modern Pehlvi it will be *tugru* which signifies *senso* and the *hu* of the original word must be considered as merely a suffix.

The signification of the above word has no connection whatever with the passage of the Inscription therefore I have sufficient ground for an optional employment of it because we always use in modern Pehlvi some of the characters as homogenous letters thus e.g. *g* has always three different orthographical values as *h*, *G* and *H* viz—  
 گ *hamah* desire      Tago powerful      Awake  
 purity" etc., and is freely allowed to be employed optionally by the readers to enable them properly to understand the original passages.

From the above examples it is quite evident that the character is substituted for three different orthographical values therefore if we adopt the same system in Sassanian lapidary Pehlvi it will be of no great consequence. Besides

this, I beg to refer the readers, for more and fuller information, to the note on the word *bahr* or *bagi* in succeeding pages

No. 2nd In line first, the second word, *zakhî*, signifying "just" I first deciphered from Sir Ker Porter's copy, but after a minute comparison of the same with Professor Westergaard's copy, I am of opinion that the letters bear three different ways of decipherment as *zakhî*, *vanî*, and *zanî*. These words occur four times in the inscription, but the orthography is a subject of doubt, and we must therefore adopt an arbitrary mode of decipherment from the respective significations of the three words just mentioned which alone will lead to the proper understanding of the original passage

Regarding the orthographical value of the character *l* in the whole inscription, strong evidence exists of its interchangeable orthography. This simple character *l* always confuses the readers of the modern Pehlvi language, as well as in Sassanian Bilingual Pehlvi Inscriptions of Hâjî-Abâd and others. At present the character serves the orthographical value of three letters *z*, *n*, and *v*, I have used it absolutely as *v*, as in the word *vanî*, signifying "just" (see Journal of the Royal Asiatic Society of Great Britain & Ireland for 1852 Vol. xiii Pt. 2. P. 402 Note 3, and also Zeitschrift der Deutschen Mongenlandischen Gesellschaft Leipzig 1850, Vol IV. P 96)

No 3rd The word *bahr* signifying "excellent" we see used already three times in the inscription as an epithet before proper nouns.

In the first line, I first deciphered the fifth word *bahî* on the authority of M de Sacy and Sir W Ouseley, but at present the continental orientalist are of opinion that the word may be read as an epithet *baga* or *bagi* instead of *bahr*,

which signifies 'God' or 'Divine'. If we propose to read it *baga* or *bagi* signifying 'Divine' then it is impossible according to the doctrine of the Zand Avesta to apply this epithet to any human being in common with Omnipotence and Prophet. The word *bahi* is popular as an epithet applied to the followers of Zoroaster as *bahi-dan* signifying 'of the excellent religion' therefore it appears to me that if we read it *bahi* instead of *bagi* it will be much better.

I am however not obstinate. If I meet with any sufficient reason for reading the word *bagi* I shall do so without any hesitation.


Let us now review some examples in order to give the true reading of the word *𐬀𐬎𐬌* <sup>2</sup> we see an opinion is strongly and unanimously expressed by continental Orientalists to read it *bagi* 'Divine'.


From M. de Longperier's *Essai sur les Médailles des rois Perses* (of 1840), it appears to me the learned Orientalist prefers to read it as *bagi* 'Divine' instead of *bahi* but I cannot exactly tell on what principle his opinion is founded when writing this note. I am really sorry for not having the work in my hands. I am unable to say any thing more on the subject.\*

As far as the identification of this word *𐬀𐬎𐬌* *bagi* is concerned the learned Sir G. Rawlinson is of the following opinion —


2 This identification is of much importance, for it enables us to read the epithet *𐬀𐬎𐬌* which answers to the *Gros Baga* instead of *Beh* and it is singular that Do


\* Vide P. 8. Notice on certain unpublished coins of the Sassanids by E. Thomas, Esq.

Sacy, with his admirable critique and extensive learning should have overlooked it. Very possibly the Zend  may be a mere modification of the Sassanian character."

With the exception of the Zand  I am quite prepared to concur in the opinion of the learned Orientalist, with a few additional proofs for the purpose of affording some elucidation of this very *important* identification.

We see already that the word *bagi* is often used with its interpretation to convey the sense of "divine," in the Bilingual Hâjî-Âbâd Inscriptions and in the Trilingual Inscriptions at Naksh-i-Rustam.

In the second Inscription of Hâjî-Âbâd which is written in the most ancient Pehlvi, this epithet , is interpreted . . . . *Alhâ*, and in the Trilingual Inscription at Naksh-i-Rustam, in Greek the same epithet is interpreted *θεος*, which signifies "God" or "Divine," therefore we have sufficient reason to read the epithet "*bagi*" which signifies "Divine," because it is the same as in the bilingual and trilingual inscriptions of Hâjî-Âbâd and of the Naksh-i-Rustam.


As regards the signification of the word . . . *Alhâ*, in the second inscription of Hâjî-Âbâd I do not see any need of making remarks on it, it is so popular in Hebrew, Arabic, and also in modern Pehlvi, that it answers to the word  *Anhumâ*. Observe the semi-vowels *l* and *n* are interchangeable, and the *mâ* is used as a suffix.

Sir C. Rawlinson has chosen to denominate the second inscription of Hâjî-Âbâd the Parthian Pehlvi, while Mr. E. Thomas on the contrary considers it as being entitled to the name of Chaldaeo-Pehlvi, but my humble opinion

differs from both and I have reason to consider this inscription to be in the most ancient Pehlvi language \*

Before entering upon an explanation regarding my reasons I must confess that I am not quite unprepared at present to enter into any more remarks on the subject, but at the same time I beg leave to request the learned Philologists, just to take a review of the Grammatical and Etymological illustrations of the language and see how far my humble opinion will be supported by subsequent Philologists of course the significations of a few words are ambiguous I cannot enter any further into the subject at present whilst laying my labour before the public but I hope to publish every thing regarding this interesting subject in my Zand Dictionary if time and leisure permit me

As to the word *bagi* the German Orientalists, Dr Mordtmann and Dr Olshausen quite agree in the opinion of the learned Sir C Rawlinson †

From the above-mentioned remarks and from the unanimous opinions of the Continental Orientalists it is evidently manifest to the readers that the word  enables us to read the epithet *bagi*

The second character \* g of this word in its orthographical value requires however further consideration The character > we see several times used in the in

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\* The Fac-simile Pehlvi inscription marked B in Professor Westergaard's *Bundehesh*. I have already deciphered its meanings are the same as that marked A but a few words are so ambiguous in the latter part of that inscription on which I cannot rely for its correctness and I have not even the auxiliary means at my command of the Semitic and Turanian families of languages. In order to enable me to make out the sense of the original words by the help of comparative Philology I must leave this matter for some future opportunity

† *Zeitschrift der Deutschen Morgenländischen* 1850 Vol. IV P 85



scription of Hâjî-Abâd, in a few words, but when we use it as “g” as well as in the word *Tagiâhî* and *Bagî*, then it does not answer the signification of those words, therefore it compels me also to read it *h*, according to the modern Pehlvi system the homogeneous character > having three orthographical values of *h*, *g*, and *h*, see the previous note number first, where I have already discussed the same subject

After the above remarks we do not see any objection to use the character *h*, instead of *g*

No 4th In the third line the first word . *bui* or *bi* occurs about the etymological construction of which it is needful to give some more explanation, because M De Sacy has much discussed it and has interpreted the same with Boman According to the analogical construction of the word in modern Pehlvi, De Sacy is perfectly correct in his interpretation, but this learned Orientalist deciphered in his valuable work the word . , in Hebrew character בוי, the first two letters *b* and *v* are admissible in their orthographical value, and for the third letter we have sufficient reason to believe to be *î*, long instead of “măn”, therefore let us give the true reading which will be *bui* or *bi* “son”

In modern Pehlvi the construction of the word *Boman* is quite evident, the root *Bo* or *Bu* signifies “son” and “man” and is used merely as a suffix, therefore if we read the word *bui* we must consider the long *î*, as a suffix, because the root *Bo* is sufficient to answer the origin of the word *Boman* in modern Pehlvi, and it will be also quite allowable to read the same word as *bir* In modern Pehlvi and Persian the root *ba* answers to “son”, again the long *î* is used merely as a

" suffix to the root *ba*. Further we see the long *i* is mostly used as a suffix in the Sasanian Pehlvi Inscription of Hujt  
 Abad viz      but excellent      If *in* God

From the above example it enables us to decipher the original word *but* or *br* independently because the semi vowels *r* and *u* are no doubt naturally interchangeable in the language of the Sasanian Pehlvi. I can shew from the following examples such as

<i>anuran</i>	<i>manu</i>	<i>chatur</i>	<i>pa'u</i>
<i>but</i>			

No 5th In line fifth I first deciphered the third word *hama* from the copy of Sir Ker Porter's work but after a minute comparison of the same with Prof Westergaard's copy I am compelled to read it *hatia* signifying "he-is" or "who-is"

No 6th In line sixth I first deciphered the third word "*Shataradaran*" from the imperfect letters of Sir Ker Porter's copy on mere supposition but afterwards I have deciphered it from Prof Westergaard's copy *Shirkun* or *Shiryan* signifying commanders

No 7th In line seventh the second word *darki* from Sir K P's copy I first deciphered *darki* but I see the same word is used in Prof W's copy which enables me to read it as *diki* instead of *darki* which signifies "pure" and also the word *diki* is well known in the Modern Pehlvi language

No 8th In line seventh the seventh word *radidu* I deciphered from Sir K P's copy but I see the second letter of the same word is slightly different in its form from Prof W's copy therefore we may also read it *raydu* signifying "just confers", as to the interchangeable value of the second

letter .• in this word I shall explain my object hereafter, and prefer to read it *rahdu* or *rajdu* see the following note

No 9th. In line seventh we may also read as *jidān*, the ninth word *hudān*, because their significations do not at all differ from each other. On comparison of this word with the Zand *hudāē* it signifies "virtuous-person," therefore I considered *hudān* should be in the plural-number "virtuous-persons", and suppose we are allowed to read the same word as *jidān* according to the Persian language the first word *حید* *jid* would signify "excellent" and *آن* *ān* is the termination of all substantives and adjectives that are in the plural number, but in the English language the adjective has no plural number, therefore, I think the signification "virtuous-persons" will serve the same purpose.

The orthographical value of the first letter in this word deserves our consideration. In the first place this character .. in the Sassanian Lapidary Pehlvi very slightly differs in its form from the character .. *h*, but besides this we have a strong reason for its interchangeable value, Mr E Thomas considers this character to have three different values as *ح* *h* \* but according to my humble opinion it serves also for the character *h*, as above mentioned in the words *hudān* or *jidān*. Observe at the same time the second letter *u*, changed into *v*, as well as the *و* *v*, for *ی* *y*. These are often interchangeable in the Persian, Arabic and other languages.

No 10th. In line eighth, I have deciphered the sixth word *vik* with the signification O, from the imperfect letters of Sir Ker P's copy and from its comparison with the Persian *ویک* *vēk*, I preferred at the time to read it *vik*, but after-

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\* J R A S G B & I of 1850, Vol XII Pt 2 P 262 Pl I

wards I have seen the same word used in Prof W.'s copy when I was inclined to read it *Atk*, the same word is repeated in line ninth

No 11th In line ninth the ninth word *hitân* I first deciphered according to its analogical construction with the modern Pehlvi *hatân* and in Hebrew *הָתַן*, signifying "shall I give"? "or to give" I am still of opinion that the first character of the above word *hatân* should be read as *h* because it has four different orthographical values for which I beg to refer the readers to the note number ninth on the word *hudân* or *gidân* wherein I have already discussed the subject

According to the forms of the last character of the above word we can read it with *k* as *hitâk* but I do not see any great difference in the forms of these two characters *k* and *n*

They are used in the inscription and besides this I have strong reason to believe that in the Iranian family of languages particularly in Pehlvi and Persian the *k*, and *n* are both interchangeable letters For this I beg to refer my readers to the following opinion of the learned Sir O Rawlinson and Dr Müller

The termination in *ak* and *ân* follow the variety of Pehlvi and Persian Orthography and are precisely analogous to the double forms of *عراق* and *ايران* *abastâk* and *apastân* &c \*\*

Besides this I have reason to read the above word *hitân* instead of *hitâk* because we find the verb in the

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\* J. R. A. S. G. B. & I. of 1847 Vol. X. Pt. II. P. 80. Note 2. and Journal Asiatique April 1838. Essay on the Pehlvi language by Dr. Müller Vol. VII. P. 296 to 301.

Zand Avestâ having the personal termination<sup>c</sup> of the first person singular *ni* or *ne*, therefore according to its analogical termination with the Zand Avestâ I prefer to read at Hitân signifying "I may give" or "shall I give"?

Observe the above word is used already in the inscription in line eleventh and fourteenth with the additional terminations *ni*, for the first person singular as well as in the Zand Avestâ, but in their significations they do not differ from each other as far as their personal terminations of the first person singular are concerned

No 12th In line twelfth the sixth word *nak*, signifying "thou," I deciphered from Sir Ker Porter's copy which answers in modern Pehlvi *tu* *nak*, the second person singular "thou", but after a comparison with Prof W's copy, I see it reads like *Zak* signifying "that" as a demonstrative pronoun, which does not answer to the original passage, therefore I prefer to read it *rak* according to Sir K P's copy

No 13th In line twelfth the seventh word *runê*, I first deciphered from the imperfect letters of Sir K P's copy, but after its comparison with Prof W's copy, I preferred reading it as *rahmî* signifying "law"

No 14th The same remark as above applies to the sixth word *tana*, in line thirteenth which I now prefer to read "*tia*"

No 15th In line fifteenth the fourth word *hurak*, was first deciphered by me from the imperfect letters of Sir K P's copy, but after its minute comparison with Prof W's copy, I was compelled to read it *hitâk* or *hitân* For full explanation of this word, I beg to refer my readers to the note number eleventh in the previous pages.

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## APPENDICES.



## APPENDIX

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### Note A, p 6

MODERN critics first raised strong objections to the authenticity of the Zand Avesta, and after most able discussions aided by all their present refined learning and abilities they came at last to the firm conclusion as to its genuineness but they now ask to what family of languages the word Zand Avesta belongs? and what is the etymological signification of that word?

To the first question we can safely answer that it is of pure Arian origin. Dr Spiegel has ably discussed its origin and signification; but the learned orientalist does not feel satisfied himself with his own result. He is inclined to think it is derived from the Semitic languages. Conclusions contrary to this supposition are those of Dr Haug Dr Chwolsohn and of Prof. Westergaard all of whom agree that this compound word belongs to the Arian family of languages.

Now let us take a review of what opinions there are in regard to the signification of the above word. On this point I see all the orientalists have unanimously expressed their opinion as follows.

Avesta," i. e. Divine Revelation or Text, Zand means the explanation of this and Pazand the Supplements to the Zand or further explanation of the Zand doctrine.\*

From the above explanation we think their authorities are chiefly derived from Mahomedan writers; and amongst them the learned Dr Spiegel produces the evidence of Dastur Aspendyârji as an unexpected confirmation of those opinions and I think we may admit this view as a matter of individual opinion.

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\* Grammatik der Parsi-sprache von Dr Fr Spiegel, P 206-207 Zeitschrift der Deutschen Morgenländischen Leipzig 1855 Vol. IX P 695-698. Zeit. Deut. Morg Vol VII P 408, 409 and Dunson's Egypt's Place in Universal History Vol. III. P 474, Note 200.



I do not see any valid reason why M. Burnouf's opinion is overboarded, let us however see what ground the above-named learned orientalists show in favour of their assertions

In the foregoing pages I have already discussed the word "Zand Avesta," according to its traditional meanings,\* but when I see that our learned orientalists such as Dr Spiegel, Dr Haug, and Prof Westergaard, differ with me as to the genuine signification of the Zand Avesta, it is incumbent upon me to give in detail an etymological explanation of this compound word

The word "Zand" signifies according to Dr Spiegel —†

"Zend Avesta" when we intend to speak of the writings of the first period in particular, we say Zend writings, i e, written in the Zend language. In order not to prolong this introduction unduly, I may perhaps be allowed, for the sake of brevity, to refer to the researches appended to my *Parsi Grammar* ‡. From these it appears that no valid ground can be found that the orientals ever designated a language, by the name of Zend, it rather means a book. We have likewise found the expression *Zendavesta* to be a younger, especially moslemic denomination, but that the genuine Persian sources inversely show *Avesta* and *Zend Avesta*, or in the older form *Apestâk* ( . . . with the Syrians) is literally the Text and is the only correct designation for the text of the holy scriptures, always used by the later Persians, when they do not use the expression "law" (dîn), which probably has a more limited meaning. In the invocations of the *Yaçna* and elsewhere in the older period the expression *Mānthrô çpēntō* i e the holy speech, occurs for the sacred writings, an expression which has also maintained itself later under the form *Mānsei-çpēnt*. For the language of this older period the Parsees use the expressions—language of the *Mānθra*, language of the *Avesta*, celestial language, all three of which are unfortunately too unhandy for common usage, whilst the expression "old Persian language" is correct but too general—Zend however, a not yet sufficiently explained word, is said to designate the commentary of the

\* Vide P 6 7 of the above

† *Avesta die Heiligen Schriften Der Parsen* Von Dr. F. Spiegel Leipzig 1852 Erster Band P 45

‡ "(2) *Parsigrammatik*, P 1. ff P, 205 ff"

holy books, perhaps the Huxvarsh translation. The language of this translation the Paraces call Huxvarsh from the Zend *huxvarshra* i. e. *bonum sacrificium habens* [having good sacrifice]. In connection with Zend, Pazend is always named which expression seems to designate the glosses of the translation.\*

Dr Haug† and Prof Westergaard‡ are of the same opinion. Whatever opinion those orientalists may advance, they are unable to point out any ancient authority on the subject. Dr Spiegel merely quotes Dastur Aspandiyari's unexpected authority in his favour§

After consulting Aspandiyari's authority he is still of opinion to look for a fitting etymology in the Semitic languages but if the Zend language is so copious in its grammatical forms then why should we look for its name in foreign languages. I think my learned friend's suppositions based on this head are merely that he found the Semitic form "Apesták" of the Zend original "Avesta."¶

Dr Haug after a lengthy discussion in the Journal of the German Oriental Society at last quite agrees with Dr Spiegel and concludes as follows.¶

Let us now epitomize the results of the enquiry concerning the use of the names in question, in Pehlvi writings, and also in later Parsi notices 1) Avesta, Zend and Pazend are the names of sacred writings, which the myth carries up to Zoroaster and they are not names of languages as Anquetil had assumed Zend and Pazend to be 2) The relation of these three holy writings to each other is thus that Avesta is the oldest doctrine derived immediately from Ormuzd, Zend is an interpretation of this celestial doctrine, and Pazend a further explanation of the Zend doctrine."

If the learned orientalist thinks the myth carries the writings up to Zoroaster" then where is the use of expostulating on the subject. However a member of the Zoroastrian community, I, in my behalf

\* For the above English Translation I am indebted to my learned friend Mr Ed. Rehatsek.

† Zeit. Deut. Morg. Ges. Vol. IX. P. 607

‡ Zendaavesta or the Religious Books of the Zoroastrians. By Prof Westergaard. Vol. I. Pra. P. I. Note 1).

§ Grammatik Der Parsi-sprache Von Dr F Spiegel, P. 207 Note

¶ Avesta die Heiligen Schriften Der Parson Von Dr F Spiegel, 1832 I. Band P. 46.

¶ Zeit. Deut. Morg. Ges. Vol. IX. P. 62

and also on behalf of those who adhere to the doctrine of Zoroaster, most strongly protest against such assertions and with this protest. I close the subject, leaving the matter to be elucidated by the learned Dr Chwolsohn \*

"What Spiegel demonstrates in his Grammar of the Parsi language, that Avesta means the text, Zend the commentary and Parand the super-commentary of the Avesta, has been said already by Masûdi twice in the *Murûg'ed-dahab*, and once in the *Itûb-et-tenbin* (see Notices and Extr Vol. VIII P 159.)"

It seems from Dr Chwolsohn's letters that after consulting the Arab authors he quite agrees with Dr Spiegel

Prof Westergaard after a very short discussion seems to agree in some respect with Dr Spiegel and says —†

"I shall here apply the form Zend to the ancient language and Zand to the Pehlvi translation"

The above system is adopted by Westergaard just changing the simple vowel "a" into "e" in the spelling, thus shewing his views on one point to be quite at variance with those of Dr Spiegel and Dr Haug

No matter what opinion may be adduced by those learned Orientalists, there is no valid ground to contradict the traditional and etymological meanings of the Zoroastrians

It is well known to orientalists in general, that the name of the Sacred Scriptures of Zoroaster is well preserved by oral repetition and has been transmitted from generation to generation down to the present day to the followers and professors of Zoroaster's religion, for which assertion I shall give detailed examples hereafter

My principal reason for admitting the signification of the word Zand Avesta according to the traditional system of the Zoroastrians, and according to the suggestion of M Burnouf and Dr Wilson, was based upon the following grounds —

First it is well known to orientalists in general that names of the several Asiatic and European languages—I mean the Asian European languages are chiefly derived from Countries, Provinces and Villages, then why should not the Zand in like manner be derived from the province "Zanta," if we take the theme "Zanta" of this substantive

\* Zeit Deut Moig Ges 1852 Vol VII P 408

† Westergaard's Zendavesta, 1852 Vol. I P I Note 1)

we can easily reduce to the nominative case 'Zand' as a proper name of the language; in like manner the other Arian languages have derived their origin here we see the analogous designations viz —Farsistan or Parsistan, from the theme Fars or Pars, designating the language Fārsi or Parsi and from Pehlvi we derived the Pehlvi, then the secondary question will arise how the final letter 't' changed itself into dental 'd' for this we have several reasons to lay before our readers that it is an established rule in the Zand language, as the verb in the present tense "Mraote" speak and in the past tense Mraod or Mraot, he spoke and the pronoun Tēm and Dēm in the accusative case and the verb Daidhi and Daiti

Why should not we according to the above example derive the word Zand from Zantu by changing the anuswara ū, into simple nasal n and in like manner the dental d or t into d

Further we see the ancient inhabitants of the Zantu i. e. town borough or Village are called by the Armenian Historian Ehsacus, Lznik Zendik or Zendak.\* In the year of Christ 411 the well known Ehsacus the author of the History of Vartan used in his work† the word Sandik for "Zandik" as the national name thus changing the "Z" into S

From the above quoted Armenian authorities it is obvious that the Zandik people must have had a language of their own and that according to the true nomenclature of their country it derived its name in the same manner, as the other Indo-Germanic or Arian European languages which are well known to have been named after their birth places, that is to say after Countries, Provinces and Villages, why therefore does Mr Neumann seem to doubt very much whether the words Send and Zend are synonymous because the modern Mahomedan writers have given a wrong explanation of Send i. e. 'heretics and heresies'‡ the falsification of the signification is quite apparent and requires no refutation from me as the following remarks are sufficient to show the reader how far the

\* Zeitschrift der Deutschen Morgenländischen Gesellschaft of 1857 Vol. XI. P 527

† Eng. Trans. of the above work of 1830 P 31 and P 95 Note-4 of which I will take due notices in succeeding pages as to the etymological construction of the word Sandik.

‡ English Trans. of the History of Vartan P 95. 96 Note 4.

Mahorradan writers are to be believed The same meaning of the above word is also given by Mirkhond\* owing to his limited knowledge of the old Persian language

If we carefully compare the word Sendik with the original word "Zand" of the Arian family of languages, it will be seen at once that it is a corruption of the word Zendik, and is just no more than a metamorphosis that the Armenian authors we see have changed the Z into S, in the same way as is the case in the ancient Airc Cote language in which the word Zand is called San † In later times some of the German Orientalists were in the habit of using the word Send‡ instead of Zend to suit their own articulation and even the ancient Armenian authors when writing regarding Zoroaster have used the word Saratashd§ from the original Persian word Zaredusht and in the same way the ancient Irish called Zoroaster by the name Sorastei || These examples clearly show that the original letter Z has on many occasions been changed by many authors into S to suit their own convenience We cannot therefore doubt of the identity of the words Zand and Send and must therefore conclude First that the ancient people of Zantu, are called by the Armenian authors "Zendik" or "Sendik" Secondly that for this reason the language of those people must be called the Zand

After a most able exposition by Dr Spiegel and Dr Haug they came to the following conclusions Dr Spiegel then proceeds to give a further explanation for which I am only doing justice to Dr Spiegel by quoting the following passages from his Parsi Grammar ¶

"Now what means Avesta and Zend? On this subject Nerosengh informs us by translating both these words, in the first of the above

\* English Trans David Shea Mirkhond's History of the Early Kings of Persia of 1832 P 284.

† Prospectus of a Dictionary of the Language of the Airc Cote and ancient Irish Preface P XXXVI

‡ J R. A. S G B & I Vol XV P 2 N I

§ Eng Trans History of Vartan P 82 Note 2 and The Phil Uni His. by Bunsen Vol I P 328

|| Prospectus of a Dictionary of the Language of the Airc Cote and Ancient Irish Preface P XXXVI

¶ Grammatik der Parsi-sprache Zusatze and Verbesserungen P 206-207

quoted passages of the *Yasna*, in the following manner '*aristūrdnīm rydāhyādnācha*' and in the second by '*aristūrdnīm arthānācha*' Both these expressions also often occur in *Veriosough*, in glosses which are not existing in the *Huzvaresh* translation. From what has been just said, it follows in my opinion indisputably that the *Parsec* understand by *Avesta* their sacred scriptures and by *Zend* their commentary, or rather their translation; at present I no longer doubt that the glosses to this translation are called *Pazend*. From the *Huzvaresh* translation it may be easily shown that by *Avesta* in reality the "text of the sacred scripture is meant, because the expression, it is clear from the *Avesta*" occurs too often to need an especial quotation. *Dāktur Darab* even remarks upon an interpolated passage of the second *Fargard*. "This *Avesta* is from another *Nosk*"

"But now what signifies *Avesta* and *Zend*? What *Avesta* signifies has already been clearly pointed out by J. Muller (*Essai sur le Pehlvi* P. 297) It entirely answers to our *Text*. I have nothing to propose for the word *Zend*, but if this word designates the commentary and consequently belongs to a later period, its explanation may perhaps be also found in the *Semitic* languages, and it is possible that a fitting etymology will be discovered in them since this has hitherto been unsuccessful from the *Sanskrit*. According to this hypothesis also the passage from the *Ulemd*: *Istān* adduced in P. 13 will become plain. *Avesta* (the text of the holy books) is the "language of *Ormazd*, and *Zend* is our language (the universally intelligible translation) and *Pazend* is that by which every one knows what he says (the glosses explanatory of the translation)".\*

From the foregoing remarks of this learned Orientalist it appears to me that Dr. Spiegel has not positively decided as to the etymological construction of the *Zand*, because he still is of opinion that a fit

\* I have just now found an unexpected confirmation of my views in J. Wilson. *The Parsi religion unfolded* etc. P. 402, Note. It is a now warning against the usual preconceived opinion opposing the *Parsi* tradition *Pasalm*: "*Aspandiarji* very absurdly says "The *Petro* must remember that the *Vendidād* does not exist in the *Zend*, but in the *Avesta* language, which is sometimes denominated by the *Parsec* the celestial language. On this book a *Zend*, *Pazend* was written, which is no more than a commentary or paraphrase of the original text. Consequently *Aspandiarji* did not assert an absurdity but on the contrary he asserted that which is correct, (though as noticed by Dr. Wilson he afterwards speaks of "the *Zend* language")

ting etymology ought to be looked for from the Semitic languages and Dr Haug after considering this opinion of Dr Spiegel agrees on this point \*

Taking into consideration the minor points of argument we can deduce the safest conclusion for all of them as below, according to Dr Haug †

“206 Avesta means Direct higher knowledge, Divine Revelation, Zend means the explanation of this, and Pazend the Supplements to the Zend, or further explanation of the Zend doctrine. All the three steps exist in the present Zend Avesta or more properly Avesta-Zend. See upon this subject my treatise on this name in the *Morgenland Zeitsch* Vol IX P 694 seq”

From this and the facts above referred to it appears to us that neither Dr Spiegel nor Dr. Haug have given any satisfaction as to the real etymology of the word Zand Avesta and therefore I cannot admit the objection taken by both of them until they show sufficient cause for doing so. It is in this case obligatory on us to admit the predominant opinion of the Zoroastrians of Persia and India (which is based on its traditional version), a better reason than this cannot be adduced into the present polemical subject.

Sir W Jones after consulting the opinion of his friend Bahman says —‡

“But a learned follower of Zeratusht named Bahman, who lately died at Calcutta where he had lived as a Persian reader about three years, assured me, that the letters of his prophet’s book were properly called Zend, and the language, ‘Avesta, as the words of the Vedâ’s are Sanscrit and the characters Nâgari”

The learned Orientalist Mulla Feroze states as follows —§

“The K’hâsnuman is written by Rustomjî Bîiamjî Sanzânâ in the Zand character

The learned Dustuî Eduljî Dorabjî Sanzânâ has variously mentioned as below”||

\* *Zeitschrift der Deutschen Morgenlandischen Gesellschaft* Neunten Band P 697

† Egypt’s place in *Universal History* Bunsen Vol. III P 474 Note 206

‡ Sir W Jones’s works of 1807 Vol III P 113

§ *Avizâ Din Yânê Khâlêsh Din* (Pure law or religion) of 1830 P 551

|| *Khôrdê-avestâ* written in Zand characters with Persian translation by the above named Dustuî in the year of Yazdêzer 1169 see the beginning of first page

"Zand characters" i.e. Zand letters, written with corresponding Persian alphabets. The Vendidad is commenced in the Zand characters."\*

By the desire of the late Framji Cawasji, Esq. Dastur Framji Aspendiârji Rabâry translated the Vendidad Yagna and Vispered, into the Guzarati language and transcribed the original Zand characters in Guzarati letters which the learned Dastur acknowledges in his preface †

A Ravâst, in my possession written about two centuries ago, contains the Khôrdâ Avestâ, minor fragments of Zand Avesta and a collection of various Affirms. In the same work the Zand alphabets are written and the writer distinctly says in the Index that they are in Zand characters.‡

Comparing the opinions of European orientalists we see no satisfactory etymological explanation given for the word Zand Avesta. Dr. Spiegel after searching for the root in the Sanskrit language acknowledges that he has been unsuccessful and he now expects to seek the root in the Semitic languages for a fitting etymology. Dr. Haug after referring to the Arian and Semitic families of languages for the root "Zan" has been compelled to draw this conclusion —§

"Spiegel already has quite correctly derived the word *Zand* from the root *Zan* the verb is to be met with several times with the *Prâp* *ava* in the meaning of to remark to perceive in the Vendidad the simple substantive *Zântu* which we must take for our basis, I could not as yet discover on the other hand we find the composition *paituxanti* of which hereafter *Zând* (a) I *bad evil* wherewith the New Pers. *zâj* dreadful, Armenian *Zant bad, despicable* agrees must by no means be drawn into the discussion. The root *Zan* which we meet with in the Skr *gnâ*, Greek Latin *gno* Armenian *dean* (Aor *deanesj* Infin *deannacal* to know, to recognize) and in the Ossetic *zon* (Inf *zon in*) has throughout the signification of to know to recognize accordingly *Zântu* must mean *knowledge, recognition*

\* Lithographed Vendidad. Bombay Yandjeerd 1200 Pro. P. 2.

† The Vendidad Sâds of the Pâra's, by the late Framji Aspendiârji and other Dasturs. Lithographed for the Bombay Branch of the Royal Asiatic Society in 1842 Vol. I. Pro. P. 2.

‡ Ravâst written by Mobed Jemsed bin Kâkôbâd bin Jemsed in the year of Yandjeerd 1078. P. 2. 386.

§ Zeit. Deut. Morg. Ges. Vol. IX. P. 697



(explanation) At present Burnouf's interpretation needs no longer a refutation "

The above does not indicate the real etymology of the word Zand as it is inconsistent to admit it according to the rules of the Zand grammar. It seems to me that both Dr Spiegel and Dr Haug have overlooked the essential root of the same word from the Zand Avesta and I do not wish to flatter myself, but in justice to both of these learned men I beg to point out what I believe to be the original root of the above word from the Zand Avesta

The root "Zan" "to know" is no doubt derived from the verb Zanān\* signifying "they perceive, they know, they recognize, they observe, or they notice"? (In the Russian Polish and Bohemian languages Znam I know) From this verb we can deduce the noun the Nom Sing Zand I e "explanation, meaning and recognition," and from this we may safely conclude for the word Pâzend I e explanation of explanation, that is to say sub-explanation and in a more appropriate sense to show the signification underneath the Zand,† as a verbal translation, and further we see the word "Âzaiântēm,"‡ signify commentary § This word is used in an Accusative singular, the initial affix â is merely an inseparable preposition or an abstract prefix and the second etymon "Zaint" means "explanation," and if we reduce it into the Nominative singular by changing the Anusavara añ into simple nasal n, and the dental t into d or t, it will be acceptable as a Nominative in "Zind" I e "explanation or recognition" And the last suffix ěm, is to be considered as a sign for the Accusative case.

After coinciding with J. Muller, regarding the meaning of the word Avesta, Dr Spiegel says, "what Avesta signifies has already been clearly pointed out by J Muller (Essai sur le Pehlvi p 297) It entirely answers to our text ||

As to the signification of this word I quite agree with both these writers, but its etymology appears to me to be very imperfect

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\* Avesta die Heiligen Schriften der Parsen Von Dr F. Spiegel I Band Vendidad Sechster Fargard P 57 German Translation Vol I P 121 Pt 94

+ Wilson on the Parsi Religion P 200 N

‡ Avesta die Heiligen Schriften der Parsen von F. Spiegel II Band P 26 Para I und Kerdê or Chapter 16

§ German Translation Vol II P 26 chapter 16 Para I

|| Grammatik der Parsi sprache von Dr F. Spiegel P 207

Dr. Haug has already admitted this \* and very ally discuss the matter as follows:

"Let us look for a more correct and fitting derivation of the word. In the first place it varies as *vesta* and *ta* is altered. *Avesta* *Be-sta* in New Persian, *avesta* [ *Avesta* ] in Pehlvi writings. We may consider *Avesta* as the most original of them because it may be found in the Pehlvi writings which are much older than the New Persian sources. The *a* early marks to itself as a prefix whereas the strictly so called root is *vesta*. This can be only *vid* *vid* or *vid* the first, which occurs in connection with *ap* *ap* means to *know* (*Yagna* 9 25 *Vend.* 9 6) the latter has two meanings to *know* and to *obtain* (in the latter signification we also find the form *vid* but only in the younger dialect, the older one shows no difference). The suffix *ta* is either the suffix of the part *pa* *ta* (in the neuter plural) or the abstract suffix *ta* (*for* *ta*). The latter is the more probable since the Pehlvi form of the part *pa* is merely *t* (see my *Abhandlung über die Pehlewisprache* p. 18), and the form *avestak* presupposes a concluding long *a* in *Zand*. Now what does *Avesta* strictly mean? If it be derived from the root *vid* to know then it would mean knowledge. I am however not quite pleased with this derivation. I would rather refer it to the other root *vid* then it would mean either the *science that which has been found obtained* the former signification might be preferred because we find an entirely analogous designation of their holy books already among the Indians, namely *Veda* (from the same root), according to the latter one only *tradition* would be meant. But the circumstance is decisive, that in the *Zandavesta* (*Visp* 9 3 11 10 *Yesht* 10 120) we meet with *avisti* and *avista* from the root *vid* to know only these forms cannot at least immediately be referred back to the simple *vid* according to the context of the passages, but they belong to the causal form *ā*

\* Zeitschrift der Deutschen Morgenländischen Gesellschaft Leipzig 1857 IX Band P. 607

"1) Comp. *api* *vat* *Rigveda* VII. 3, 10; *etā* *no* *Agno* *sauvhaḡi* *diddhi* *aj* *t* *kratum* *sucetasm* *ratima* i. e., *obino* *to* *us*, *Agat* *those* *goods* *of* *fortune* *we* *will* *confess* *the* *(thy)* *intelligent* *wisdom* *(publicly* *praise* *thy* *great* *wisdom)*. Further passages have been collected by Roth *Nirukta* Erlaut. 1 130."

vaêdhaj, this [form Engl ti ] is a species of technical term for *consecrating, blessing* the Haoma, and strictly means to cause to *know immediately* (because the preposition â, instead of which we also find the yet stronger aiwi, means the immediate reference of the action to the object, which e g in Arabic is expressed by the so called 3rd conjugation) i e quite especially to operate upon it with holy words and formulæ, so that these may, so to say, become quite incorporated with it Accordingly aviçta means consecrated and âviçti consecration As far as the Avestâ in question is concerned there is no reason to attribute to it, the special signification of âviçti and âviçta, likewise it is not exactly necessary to refer the word back to the causal â-vaêdhaj, the derivation from the simple active may suffice accordingly Avestâ would mean the *immediate knowledge* i e the knowledge obtained by contemplation A better sense appears however to result if we base it upon the causal, in that case it would be, *the knowledge obtained by immediate communication, the higher revelation* \*"

The above explanation does not clearly point out the real root of the word "Avestâ" nor even the substantial etymology of the word in its direct sense, because Dr Haug has taken the root vid to *know*, from the causal from "â-vaêdhaj" which means to cause to know immediately, and accordingly "âviçta means consecrated and âviçti consecration" He also says, "the derivation from the simple active may suffice, accordingly Avesta would mean the immediate knowledge i e the knowledge obtained by contemplation A better sense appears however to result if we base it upon the causal, in that case it would be the knowledge obtained by immediate communication with the higher revelation"

We have sufficient reason to believe that this signification is admitted, but at the same time we cannot admit the causal form â—vaedhaj, better than Nivaêdhajêmi i e "I cause to know" and "I make to know The ni is merely a combination

as an inseparable preposition and the root "vid" to know this root however does not substantiate the ground of the word Avistā

The great Orientalist Burnouf first brought to our notice the root "vid" to know to understand from the causal verb Niraedhaje niš Arae dayemah and vaedija or vidyn i. e. "divine science" \* and he thinks the latter the technical name for the theological literature of the Zoroastrian religion, Avesta. This explanation however is not accepted by orientalists in general it will therefore be necessary for us to take a comprehensive review of the word Avistā in its primitive sense

The verb Vista in the past tense signifies known or understood † (or obtained) why therefore should we not reduce the direct root from this verb. "vis" to know to understand and use the formal word Avistā that is to say by immediate communication obtained the "Divine revelation" the prefix a must therefore be considered as a combination of a preposition or an abstract affix and the suffix tā, is no more there as a sign of the nominative case in neuter

† If we deduce the word Avesta from the verb vista we may then take it in its strict sense the root Vis "to know" answers far better than the root vat vad and vid because in the past tense the verb vista known is quite apparent and according to Dr Haug the a early manifests itself as an abstract prefix and the ta merely as a suffix; we must then consider vis as a genuine root and from the foregoing explanations we may safely conclude that Avesta means divine revelation, or holy speech With regard to the latter signification I may safely compare vista with the bastā of the ancient Airo Cote language or old Irish.

The word bastā is used in the plural number and the singular is used in the Irish Bess which answers to the Zand root Vis

The juxtaposition of the v and b is readily admitted by the rule of comparative philology not only in Asiatic but in European languages and also in New Persian the word Bosta is often used

In regard to the juxtaposition of the word Zand Avesta or Avesta Zand the ancient writers have used the word in various ways the reader is therefore very frequently confused regarding the true significations

\* Journal Asiatique 1848. Fevr. Tom VII. P. 142-150.

† Dr Spiegel's Zand Avesta Yaana. HA. XLIX, 1 German Transl. tion P. 162.

This<sup>o</sup> will be seen by the following observation The word Zand Avesta means Avesta written in the Zand characters and in the Zand language, while Avesta Zand means Avesta with Zand version or commentary, and Pazand means sub-explanation under the Zand original<sup>1</sup> & verbatim written underneath in the Huzvarash or in the Proper Pehlvi language or in New-Persian.

Respecting the signification of the word Zand Avesta Dr Spiegel, Dr Haug and the Russian Orientalist Dr Chowlsbon, have all referred to the several works of the Arabian and Persian writers, but it seems to me that they have overlooked the principal authority viz —the Sharistan Chârcheman which I beg leave to quote here as a matter of reference \*

ظهوریدوست انحصرت فرمود که این کلام الهی بعقیده آبادیان  
یعنی ترجمه معلومات من حاب الله است بطریق رمز و اشارات  
وکسی را یاری درک آن ندود جز از حداد و رسول او چون همگی از  
درک آن و تفهیم معنی رد بل از قرات قاصر بودند مگر از تفسیر که  
بارند مشهور و موسوم است \*

"His Lordship said to Zahurbüst [ظهوریست] that these words are of God in the religion of the Abadians, namely that they are the interpretations of known things on the side of God [or by God himself] by way of mysteries and indications, nobody is capable to understand them except God and his prophet, since all of them were unable to reach and to understand the Zend meaning *nay they could not even read it* except through the explanation which is the well known so called Pazend "

The most important question was mooted by W Von Schlegel, and by Mr Curzon It was whether or not the word "Zand" is the corruption of the Sanskrit word Chhandas? I have already refuted this in the preceeding pages, but after having perused the article written by Prof Max Muller under the head of "The Last Results of the Persian Researches in Comparative Philology" wherein he writes —†

\* This work was written in the time of Fifth Sassan by Byrâm Farhâd and it was Lithographed in Bombay by Savaks Hormâzdiar in the year of Yazdezeri 1223 P 190

† Outlines of the Philosophy of Universal History Vol I P 113

I still hold that the very name of Zend was originally a corruption of the Sanskrit word "chandas" (i. e. metrical language, cf *scandero*) which is the name given to the language of the Veda by Pāṇini and others. When we read in Pāṇini's grammar that certain forms occur in "chandas" but not in the classical language we may almost always translate the word "chandas" by Zend, for nearly all these rules apply equally to the language of the Avesta.

I do not see any valid ground why the learned Orientalist should hold this proposition firmly when we see an opinion like that Prof. M. Müller expressed thus we cannot be much surprised at those of W. Von Schlegel and Mr. Curzon.

Prof. M. Müller in his recent work states —\*

"† *Zend-avesta* is the name used by Chāqāni and other Muhammedan writers. The Parsis use the name *Avesta* and *Zend*, taking *Avesta* in the sense of text, and *Zend* as the title of the Pehlvi commentary. I doubt, however, whether this was the original meaning of the word *Zend*. *Zend* was more likely the same word as the Sanskrit *chandas* (*scandero*) a name given to the Vedic hymns and *avesta*, the Sanskrit *avasthāna* a word which, though it does not occur in Sanskrit, would mean settled text. *Avasthita* in Sanskrit, means laid down, settled. The *Zend-avesta* now consists of four books, *Yasna*, Vispered *Yashts* and *Vendidad* (*Vendidad=vidavya dāta*; in Pehlvi, *Juddivdad*). Dr. Haug, in his interesting lecture on the Origin of the Parsi Religion," Bombay 1861, takes *Avesta* in the sense of the most ancient texts *Zend* as commentary, and *Parsend* as explanatory notes, all equally written in what we shall continue to call the Zend language."

From the above statement we cannot hold this theory to be firmly established unless it is confirmed by the universally adopted rules of comparative Philology. There is not a single example before us to show or support the authority of that learned orientalist and it does not appear to me that that Philologist has taken any pains like Dr. Spiegel and Dr. Haug to investigate the etymological signification of the word *Zend* *Avesta* otherwise he would never have neglected the rule of comparative Philology.

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\*Lectures on the Science of Language 1861 by Prof. Max Müller P. 102.  
Note †

Prof Muller has compared the word Zand, with "chlandas,, (Scandere) of the Sanskrit, and Avesta, with the Sanskrit avasthana, I shall be glad to know from what conjecture this theory is expressed, because the rule of comparative Philology is not even capable of detecting it, and as the roots of both languages are not acceptable to each other, on what principle then may we rely I close with a request to the reader to refer to the preceding pages where I have already given a most detailed explanation on the etymology of the word Zand Avesta and Avesta Zand

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NOTE B, P 7

The name Zand Avesta is preserved by oral and written repetition by the Zoroastrians of India and Persia to this day, but even this epithet of the divine revelation is used by our foreign neighbours in various forms, for instance, the ancient inhabitants of Zantu e "a town, borough or village," are called by the Armenian Historians Elhus Zandik, or Zandak, (p 50 ed Veret 1838) and by Ezruk (confut haeret l u c 2)\* and also Elhsaeus, Sandik. (Eng trans His Var 1830 p 31) Mém Sur Diver Antiquités de l' Perse MDCCXCIII, p 362, 363, and Bibl Orient par Herbelet, p 501, as this word Zandik has been made use of to denote the national name of the people, we may therefore use the word Zand as a name of their language †

The Syrian author Josua Bar Bahlul has used Abestago or Avestago for the word Avesta ‡ and the Syro-Arabs, Abestâk or Avestak, § and the ancient form Apestak with the Syrians "is literally the text and is the only correct designation for the text of the holy scriptures," ¶ and the Semitic form is Apestak. \*\*

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\* Zeit der Deut Morg Ges 1857, Vol XI p 527

† Yaghn p 228, J As 1846, Mars p 260, J As 1846, Fèvr p 135, 138

‡ Hyde Vet Per Parth Rel of 1760, p 337, Kleuker, Persica, Anhang Zum Zend Avesta 1783, p 5, and Transaction of the Literary Society of Bombay 1820 Vol II p 312, Note

§ Hyde Vet Per, p 337

¶ Dr Spiegel Avesta die Heiligen Schriften Der Parsier, 1852, Erster Band, p 45

\*\* Dr Max Müller Last Researches in Bunsen outlines of the Philosophy of Universal History of 1854, Vol I, p 118

The word Zand Avesta is also very correctly used in the 'ancient Airo Cote or in Anti Irish language "Sanabesta" i. e. holy speeches or holy scriptures,\* for a detailed explanation of this compound word the reader may refer in the preceeding note to mark A.

In modern times the British and Continental Orientalists have used the word Avesta in manifold ways, such as Abestak and Apastant Avestan† Apestâ§ in Now Persian Vastâ, or Besta|| and for the word Zand, they have used the term Send ¶

The Divine Revelation of the Holy Zoroaster according to the firm belief of the Zoroastrians, formerly existed in twenty one Nôoks or Volumes, viz —

- |                            |                                 |
|----------------------------|---------------------------------|
| 1 Yathâ, Satud Yast.       | 12 Shyaothênanam Khashat.       |
| 2 Ahl, Satulgar            | 13 Angheus, Safand.             |
| 3 Vairyu, Bahist manthrah. | 14 Mazdâi, Jarshat.             |
| 4 Athâ, Bagh.              | 15 Khasathrêmehâl, Baghân yast. |
| 5 Ratus Duwardah hâmâst.   | 16 Ahurâi, Niâram.              |
| 6 Ashâd, Nâdar             | 17 Â, Aspâram.                  |
| 7 Ohid, Pâjem.             | 18 Yim, Duasarwajd.             |
| 8 Hachâ, Ratushtâl.        | 19 Darêghubyu, Ashkâram.        |
| 9 Vanghêus, Barash.        | 20 Dadhad, Vaudldâd.            |
| 10 Dandâ, Khashasruh.      | 21 Vâstârêm Hâlokht.            |
| 11 Mananghu Vistâspa.      |                                 |

Here I beg to quote the following explanation of the above named works of the Zand Avesta from Mr Troyer according to the Ravâst.

"This list is incorrect it should begin by stating that the Nôoks are twenty-one in number of words in the *Yatha-ahn vârio*—but the Ignorance of the transcriber has converted the three first words of a short prayer into the three first Nôoks of the *Zand Avesta*.—D S.

According to several Parsee Doctors, seven of these Nôoks, or rather *Yâskas* treated of the first principle, of the origin of beings, of the history of the human race etc. seven treated of morals and of civil and religious duties and seven of medicine and astronomy The

Dictionary of the Ancient Irish 1802, Int. p. XXXVI.

† J R. A. S G B & L of 1847 Vol. X., Part II p 80, Note 2.

‡ J A. O Society of 1856 Vol. 3, No II, p 352.

§ Prof. Westergaard's Zend Avesta 1852, Vol. I, Pre. p I, Note I.

|| Zeit. der Deut. Morg Ges. 1855, Vol IX., p. 600.

¶ J R. A. S. G B & L Vol. XV P 2, N L.



Pehlvi books and some Persian works mention three other Nosks which are to complete the *Avesta* at the end of this world — (*Zend-Av*, t. I 1 Pp 479)

Here follows a list of the Nosks according to a translation made by Anquetil from the Persian Ravaet of Kanah Berch (see *Mémoires de l'Acad des Inscript et des B.L*, t xxviii p 239—354) I have abridged the explanation of each Nosk, the contents of several of them are much alike, and the miscellaneous matters in them all confusedly stated

I.—The first Nosk, called *Setud-Yesht*, “Nosk of prayer or praise,” has 33 chapters

II.—The second, named *Setud-ghor*, “Nosk of prayer and praise,” has 22 chapters, and treats of the purity of actions, of collections for the poor, of the concord which is to subsist between relations.

III—*Vehest Mantse*, “Heavenly word,” has 22 chapters It discourses on faith, on the strict observation of the law, and on the propensities of the heart Mention is made of the qualities of Zardusht, and of the pure people and pure actions which have existed before him

IV—*Bagh*, “happiness, light, or garden,” in 24 chapters, states the substance and the true meaning of the law, God's command with respect to obedience, fidelity, justice, or purity of actions, the means of guarding against Satan, and of going into the other world

V—*Dâzdah Hamast*, the twelve Hamasts, that is, “means or things produced at the same time” This book, in 32 chapters, speaks of the bad people of the upper and nether world, of the nature of all beings, of the whole creation of God, of the resurrection, of the bridge Chinvad, and of the fate after death

VI—*Nader*, “the excellent, the rare” This book of 33 chapters is assigned to astronomy, to the influences of the stars upon the actions of men, it corresponds with the Arabic work Buftal (Būfastāl), its Persian name is *Favameshan* (*Favar masi han*) that is, by means of this science future events are known

VII—*Pajem* means, perhaps, “small animal, or retribution” This book, in 22 chapters, gives an account of quadrupeds, of actions permitted or not, what animals may be killed or eat, what not, what may be killed for the use of the *Gahanbars*, that is, the six festivals in the year instituted in commemoration of the first creation

of the world in 365 days and about regulations relative to these festivals, to meritorious acts and gifts.

VIII.—*Petashu* “the book of warriors or of chiefs.” The subjects of this book form 50 chapters, 13 of which only have survived the time of Alexander they are the orders of the king the obedience of the subjects, the conduct of the judges, the foundation of towns, and the various things and animals created by God.

IX.—*Bereah*, “execution of orders, or supremacy” This book of 60 chapters, 12 of which only remain after Alexander treats of kings and judges of the reciprocal relations of the governors and the governed, of the occupations prescribed to the different classes and professions of men, of useful knowledge of the vices of men, and such like things.

X.—*Aeserol* perhaps “agreeable work.” This book consisted at first of 60 chapters, of 15 only after Alexander’s conquest, it discourses upon the soul, science, intellect natural and acquired upon morality and the consequences of its being observed or violated.

XI.—*Lehtasp, Veshap*, once of 60 but after Alexander of 10 chapters only contains an eulogy upon the government of *Lehtasp* (*Gushasp*), upon his having adopted, observed and propagated Zardusht’s Laws.

XII.—*A’heshk* “brick, or little lance or agriculture.” This book in 22 chapters discusses six subjects relative to religion policy morals, cultivation, political economy and administration of justice. In the fifth part are stated the four venerable classes of men which are the kings and chiefs, the warriors, the cultivators, and the tradesmen.

XIII.—*Sefand*, “excellent,” inculcates in 60 chapters the observation of moral and religious duties, and the faith in the miracles of Zardusht.

XIV.—*Jereshk* “he does” this book, of 22 chapters, treats of the birth and the destination of man.

XV.—*Baghangrat*, “the zealot of the fortunate,” contains in 17 chapters the praise of God, of the angels, and of the man who approaches God and is thankful for the benefits which he receives from above.

XVI.—*Yarram* means, perhaps, “I do not seek my advantage.”

This book, of 54 chapters, teaches the good employ of one's fortune, and the advantages of a good behaviour towards God and men

XVII.—*Aspariam*, may signify "the ties, the book by excellence, the dawn, the heaven, perfect, plant, leaf." It treats in 64 chapters of the *Nerengs*, that is, of the powers, faculties in different acceptations, here of the powers of good actions, and of liturgical ceremonies"

XVIII.—*Davaseriyyed*, "he who offers the extreme expedient, or who speaks of it," of 65 chapters, shows the knowledge of men and animals, how the latter are to be taken care of, how travellers and captives are to be treated

XIX.—*Askaram*, "I discover, explain, make known, teach publicly," in 53 chapters, explains the obligation, the best establishment and limitation of laws and regulations

XX.—*Vendidad*, "given for the repulsion of the Dirs," of 22 chapters, forbids all sorts of bad, impure, and violent actions

XXI.—*Hadokht*, "the powerful *Has*," that is, "words of phrases of the *Avesta*," in 30 chapters, exhibits the manner of always performing many miracles, pure works, and admirable things

Of all these Nosks, not one, except the *Vendidad*, has been preserved complete, and the names of three only, namely, the *Setud-Yesht*, the *Vendidad*, and the *Hadokht* are mentioned in the different Zand-books still extant. This shows that, at different times, changes in the forms of the written liturgy have taken place, and that the names, superscriptions, and divisions of the writings have been arbitrarily treated by different Dosturs, without any change in the contents

The names of the Nosks given by Hyde (343, 345), partly from the Dictionary *Farhang Jehangiri*, and partly from other sources not mentioned, are not correct nor rightly explained

Three additional Nosks are to be brought into the world by three posthumous sons of Zoroaster. See in a subsequent note their miraculous origin and actions

The Persian text of another Notice upon the Nosks somewhat more complete than that published by Anquetil in Roman letters, has been edited by Messrs Julius Mohl and Olshausen, of Kiel, (see *Fragmenta relatifs à la Religion de Zoroastre, extraits des manuscrits persans de la Bibliothèque du Roi*, 1829) —A. T \*

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\* Eng Tran Dabistan or School of Manners Vol I, P 272, 275, N I

The remaining or the present portions of the Zand Avesta consist of the following —

Vendidad.	Vistaspa Nask.
Yasna.	Hadôkhat Nask.
Vispered.	Khordê avestâ, etc.

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NOTE U p. 30

The word *Baga* "God or Divine," Mr. E. Salisbury\* has compared with the Sanskrit *Bhaga* in the title Bhagavat, the "holy the blessed one," and according to the point of comparative Philology it may be admitted, but at the same time we have strong reason to think the original word *Baga* is of a pure Arian origin. This epithet of the Great Omnipotence is often used in the Zand Avesta,† in its various forms according to the termination of the cases and even from the most remote times the ancient-Persian, Median, Soghdian and Bactrian, and also the Russian, Polish Bohemian, and also in all the Slavonic languages they still use the word *Bag* ‡ in the same manner as the English and other Germanic nations still use the word God, and Gott, derived from the Persian *Khoda* خردا as a proper name of the Supreme being and the late Russian Czar § used to worship the Baga as a God, and further we see the primitive Arian children have preserved the epithet on the great tablet of Persepolis and this monumental record of the Achaemenian Kings is about four or five centuries B.C. old and in the latter time the Sassanian Kings have most copiously used the same title in the Bilingual Pehlvi Inscriptions of Hajiabad, and in the Trilingual inscriptions of the Nakhsh i Rostam, Nakhsh i Rasm, and Kermanabeh|| From this, it is quite evident, that the Perso-Arians

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Journal of the American Oriental Society Vol I p. 352.

† Yasna T I p. 48 Vendâd Sade von Dr H Brockhus, p. 380.

‡ Avesta die Heiligen Schriften der Parsen von Dr Spiegel, Vol. I., page 260, N (5); Vol. II., p 78, N (4) Mithra von Dr Fr Windischmann, c. XXXIII.

§ Edinburgh Review Vol. 93 p. 230

|| Professor Westergaard's Pehlvi Bundeshesh, p. 83 marked A and B Memoires sur Diverses Antiquites De La Perse Par S. D Saoy p. I., Pl. L. Ouseley's Travels in the East, Vol II., Pl LV

have preserved the name of their creator better than the Hindu-Arian and other nations

In the old Persian language this word *Baga* is used in the same sense as in the Zand Avesta, and according to the opinion of Professor F Pott, the word *Bagdât*\* signifies "given or created by God."

From the Old Persian word *Baga* the Sanskrit has derived the word *Bhaga* by changing the labial *b* into the aspirate *bh* and have used it as a title of the Bhâgavat.

*Hyâ*, "he who." Mr Salisbury has compared with the compounded *hyâ*, i e *ha*, "he" and *ya* "who", and with Vêdic Sanskrit *ayas*, but this compound pronoun is always to be found in the Zand Avesta, *Hyâ*, "he who" *Ha* is merely the pronominal root of the Zand *Hu*, "he" third person masc nom sing and *ya* the relative pronoun signifies "who or which," and thus use it in the inscription as a copulative pronoun *Hyâ* "he, who"†

*Bumim*, "earth," is compared by this learned scholar with the Sanskrit *Bhumim*, but I do not see any reason of comparing this word with the Sanskrit, as it is often found in the Zand Avesta and in exact form *Bumim*, "earth," fem acc Sing‡

*Martiyam*, "mankind," he has compared with the Sanskrit *Martiyam*, but this word is also so common, that in Zand we can easily find the theme *Marêta* "mankind" and the regular acc sing we may use as *Marêtêm* as *Bareptem*

*Alunusha*, "created" third pers sing of an aorist, formed with the augment *â* and the auxiliary affix *sha* for *shat*, Sanskrit *sat* from the root *Ku* substituted for *Ka*, with the conjugational sign *nû*, comp the Sanskrit root *Ku* for *Krî*, and mod Per *Kun*, to make In the same tense of the Sanskrit the conjugational sign did not appear §

The above etymological explanation may be admitted according to the uncertain rule of comparative philology, but we have a most substantial reason to analyse this verb better than the principle of the Sanskrit grammar, the augmented *â* is considered by Mr Salisbury as an aorist according to the rule of Greek grammar to use before a past-tense of the verb, but in the Zand language we see it is always used as an aorist as well as an inseparable preposition with the verb as *â*, *nî*,

\* Zeit Deut Mor 1859, 13 Band III Heft p 393

† J A O Society, Vol I, p 553

‡ Ibid, p 553

§ Ibid, p 554

fra. or frā. as in the following — *Ākērēndē* "I created" *Āgherepta*, "acquired," *Āraedhayēmahi* "we invoke," *Nīraēdhyēmi* "I invoke" *Frausta* "proclaimed," *Frākerental*, "he has made or he has created."

From the above examples I must reduce the word, according to the rule of Zand philology *ākunusha*, is used in the past tense signifying "created" *ā* is merely an abstract suffix or as an inseparable preposition, and the second etymon "Ku for kero" is the root "to make or to do" and "𐬀" is the conjugational sign of the past tense of the verb, and affix "𐬀𐬀" is used as a personal termination of the verb as third person singular number compare with the Zand regular verb *keremahi*, "thou makest," present tense, used in the sense of second person singular instead of the past tense of the verb in third per sing.

*Parnādm*, "of many (people)," gen. plur\* comp with the Zand regular gen. plur *Pnarunādm* "of many persons."†

For the words "*dahyundm*" and *kakhamanushya* I beg to refer the reader to the foregoing page 37 where I have already compared the above words with the Zand Avesta.

# NOTE D p. 31.

The elaborate work of the *Desâtir* was published in Persian and English, in 1818, by the learned Mulla Feroz Bin Kaus in Bombay and at that time strong objection was urged by the Bengal Critique and others, against the authenticity of the *Desâtir* but Mulla Feroz, the well known Editor of this work, most ably handled the subject, and at last, not only satisfied the literary fraternity of India, but also the members of the several savans on the continent of Europe.‡

The opinion of but very few learned scholars has prevailed that

J. A. O. S. Vol. I., p. 534.

† Zendavesta by Prof. Westergaard, Vol. I., p. 254 § 34, and *Bahām Yasht. Kerdē* 14.

‡ Asiatic Journal Vol. viii., P 355, 362 and 584. Vol. ix., P 116, 123, and the Dabistan or School of Manners Eng. Trans. Vol. I., Int. P lxx lxx

the language of the Desâtîr was a forged one, but no one has yet reviewed this language according to the rule of comparative philology, except the distinguished Baron von Hammer, who deserves the best thanks of the Zoroastrian community, for not only establishing the authenticity of the language, but for having pointed out the deficiencies of the original commentaries

I must, at the same time, add the name of the learned orientalist, Mr A Troyer, who has most ably discussed the matter in regard to the authenticity of the Mahabadian language, after coinciding with the opinion of the most learned orientalist Baron von Hammer, he speaks in the following terms —\*

“General arguments, opposed to general objections, may produce persuasion, but are not sufficient for establishing the positive truth concerning a subject in question. It is necessary to dive into the Mahabadian language itself for adequate proofs of its genuineness. I might have justly hesitated to undertake this task, but found it already most ably achieved by Baron von Hammer,† in whom we do not know which we ought to admire most, his vast store of Oriental erudition, or the indefatigable activity, with which he diffuses, in an unceasing series of useful works, the various information derived not only from the study of the dead letter in books, but also from the converse with the living spirit of the actual Eastern world. This sagacious reviewer of the Desâtîr, examining its language, finds proofs of its authenticity in the nature of its structure and the syllables of its formation, which, when compared to the modern pure Persian or Deri, have the same relation to it as the Gothic to the English, the old Persian and the old Germanic idioms exhibit in the progress of improvement such a wonderful concordance and analogy as can by no means be the result of an ingenious combination, nor that of a lucky accidental coincidence. Thus, the language of the Desâtîr has syllables of declension affixed to pronouns, which coincide with those of the Gothic and Low German, but are not recognisable in the modern form of the Persian pronouns. This is also the case with some forms of numerical and other words

“The Mahabadian language contains also a good number of Germa-

\* Dabistan Eng Trans Vol I, P xlv—xlix

† See *Heidelberger Jahrbücher der Literatur* Vom Jänner te Juni 1823, Nos 6, 12, 13, 18, 20

nis radicals which cannot be attributed to the well known affinity of the German and the modern Persian because they are no more to be found in the latter but solely in the *Desâtîr*. This has besides many English, Greek and Latin words, a series of which Baron von Hammer exhibits, and which ought to be duly noticed, — a considerable number of Mahabadian words belonging also to the languages enumerated, are sought in vain in any Persian dictionary of our days ! Surely an accidental coincidence of an invented fictitious language, with Greek, Latin, and Germanic forms would be by far a greater and more inexplicable miracle, than the great regularity of this ancient sacred idiom of Persia, and its conformity with the modern *Deri*. It is nevertheless from the latter that the forgery is chiefly inferred.

"Moreover the acute philologist analysing the Mahabadian language by itself, points out its essential elements and component parts, that is, syllables of derivation formation and inflexion. Thus he adduces as syllables of derivation certain vowels, or consonants preceded by certain vowels he shows certain recurring terminations to be syllables of formation for substantives, adjectives, and verbs, he sets forth particular forms of verbs, and remarkable expressions. All this he supports by numerous examples taken from the text of the *Desâtîr*. Such a process enabled him to rectify in some places the Persian translation of the Mahabadian text.

"I can but repeat that my only object here is to present the question in the same state that I found it and am far from contesting nay I readily admit, the possibility of arguments which may lead to a contrary conclusion. Until such are produced, although not presuming to decide I may be permitted to believe that the language of the *Desâtîr* is no forgery. I may range myself on the side of the celebrated Orientalist mentioned, who, ten years after the date of his review of the *Desâtîr* (ten years which, with him, are a luminous path of ever increasing knowledge) had not changed his opinion upon the language of the *Desâtîr* and assigns to it\* a place among the Asiatic dialects according to him, as it is more nearly related to the new Persian than to the Zand and the Pehlevi it may be considered as a new intermediate ring in the hermetic chain which connects the Germanic idioms with the old Asiatic languages it is



perhaps, the most ancient dialect of the Deri,\* spoken, if not in Fars, yet in the north-eastern countries of the Persian empire, to wit in Sogd and Bamian. When it ceased to be spoken, like several other languages of by-gone ages, the Mahabadian was preserved perhaps in a single book, or fragment of a book, similar in its solitude to the Hebrew Bible, or the Persian Zend-Avesta."

From the above authority, I must consider the language of the Mahábáðian nation a most ancient one. I have most substantial grounds to say that it was the primitive language of mankind, from the fact, that no words in any of the known languages, either ancient or modern, are to be found in it, but on the contrary, I find, that the Mahabadian language has supplied the roots to the Arian, Semitic, and Turanian families of languages.

Further in 1843, from the original Persian and English translation of the Desâtir, it was translated into the Guzratî language, and the translator says in his preface as follows.—†

"The learned Mulla Firoz then answered every question with great ability and satisfied the learned world at large who then at last laid their belief on the authenticity of the Desâtir, and before that the testimony contained in several public works amongst which that by the‡ "Most Noble the Marquis of Hastings at the public visitation of the College of Fort William on the 15th July 1816, is that which is most highly gratifying to the Editor, not only as being the opinion of a nobleman profoundly conversant with the history and spirit of the East, but as containing a flattering compliment to the Editor himself. Among the literary notices of this year, says the Governor General, there is due, which, although not edited under the immediate auspices of this Institution, or even of this Government, is nevertheless so great a literary curiosity, that I cannot refrain from bringing it forward, by public mention, on this occasion. I allude to that interesting work the Desâtir, which had

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\* *Ibidem*, pp 20-21. Deri was spoken on the other side of the Oxus, and at the foot of the Paropomismus in Balkh, Meru, in the Badakhshan, in Bokhara and Bamian. The Pehlevî was used in Media proper, in the towns of Rai, Hamadan, Ispahan, Nehawend, and Tabriz, the capital of Azârbijân.—Beside the Deri and Pehlevî, Persian dictionaries reckon five other dialects, altogether twelve dialects, of ancient and modern Persian.

† Guzaratî Translation of the Desâtir, Pre P I

‡ "See Preface p vi of the English Desâtir"

for some time been hid from the literary world until a copy was almost accidentally recovered by the learned Chief Priest of the Parsee religion at Bombay. A translation into English and a glossary of the obsolete words have been prepared under the superintendence of the Mulla, and in this state the work is now in the press at that presidency. The Desâtir which purports to be a collection of the works of the elder Persian prophets, will be peculiarly an object of curiosity with the learned of Europe as well as of this country for it is unquestionably the only relique which exists of the literature of that period of Persian history which is familiar to us from its connection with the history of Greece."

And besides this several other learned Europeans have expressed their opinion most ingeniously as to the authenticity of the Desâtir such as Sir W. Jones, the President of the Asiatic Society of Calcutta, the Honorable Jonathan Duncan, the late Governor of Bombay Sir John Malcolm, the late Minister Plenipotentiary to the Court of Persia, Sir Robert Ker Porter Sir W. Ouseley Messrs. Anthony Troyer and Baron Von Hammer Members of the Royal and other Asiatic Societies of Great Britain and Ireland Paris and Calcutta. All these celebrated Orientalists have carefully examined the genuineness of the Desâtir.

From the above opinions of the most learned Orientalists, it appears quite evident, that the language of the Mahabadlan Nation deserves the highest credit for its genuineness and the opinions of such learned men are highly creditable and worth while to be recorded as credentials. No one can deny that the language of Desâtir bears a prominent place amongst all the languages spoken on the face of the earth. If any learned philologist wishes to satisfy himself on this point, he may just compare the language of Desâtir with the known languages, according to comparative Philology and he will soon find out the superiority of the Mahabadlan language over other languages, and from that fact we can establish that this language existed with the paramount Nation.

Pak to or Pushto language of the Afghans. It is to be regretted that we so often see classical scholars so bold to express their decision at once against the authenticity of this language without examining the principal rules of the language, and the diversity of opinion against the language this shows their limited learning in

oriental languages, in fact, they are quite ignorant of Comparative Philology

It is well known to orientalists in general, that the Pushtu language is the most popular language among the Afghans or Patans, and at present is the language spoken by the inhabitants of Kabul

Regarding it, the learned Professor Max Muller, after coinciding with the valuable opinion of Captain Raverty, expresses his opinion as below —\*

“The Pushtu language is spoken with considerable variation in orthography and pronunciation from the valley of Peshin south of Kandahar to Kafiristan on the north, and from the banks of the Helmand on the west, to the Attok, Sindhu, or Indus on the east — throughout the Sama or plain of the Yusufzo's, the mountainous districts of Begawer, Pangkora, Suwat, and Bunir, to Astor on the borders of little Tibet—a tract of country equal in extent to the Spanish peninsula.”†

From this no man of learning can assert that the Pushtu language is fabricated

The experience of Captain Raverty was followed by that eminent Lexicographer, compiling and publishing a Grammar and a Dictionary of the Pukhtu or Pushtu language, which in itself is sufficient to satisfy any doubt on the subject, otherwise, how could that orientalist have succeeded in composing a most copious Dictionary, containing forty thousand words, and a Grammar, of the Afghanians language ‡

#### NOTE E, p 35

Sir W Jones's opinion that all Nations are 'only colonies of this primitive people of Iran, is most strongly supported in the following terms by Lieut-General C Vallancey§ —

“Since my first attempt to prove, by the ancient history and lan-

\* The languages of the Seat of War in the East 1855, p 33

† See Raverty in the Journal of the As Soc of Bengal No 244

‡ I beg most particularly to refer the reader to Captain Raverty's opinion in the Preface and Introduction to his Grammar and Dictionary of the Pushtu language

§ Dictionary of the Language of the Ane Coti or Ancient Irish 1802. Intu p 1

guage of Ireland, that the South of Europe was colonised from Iran or Persia and Armenia in the East, and that from Spain these colonists navigated to and settled in the Western Isles and finally in *Ireland Mann* and the *North of Scotland* many learned men have taken up the same ground particularly our countrymen Sir W. Jones, Mr. Barrow, Mr. Wilford and Mr. Halliass, men well learned in all the Languages of the East, and finally the Rev. Mr. Maunier in his learned works, the *Antiquities of India* and the *History of Hindostan*. Sir W. Jones, in the *Zend and Sanscrit*, discovered mention made of an ancient people, that inhabited the empire of *Iran* or *Persia*, much anterior to the Assyrians the first nation known to us Europeans and that the Egyptians and the Chinese who have been esteemed the most ancient of all nations, are only colonies of this primitive people of Iran."

Dr. Max Müller the well known Sanskrit scholar and Professor of European Language Oxford, who has devoted his time to the modern researches of Comparative Philology expresses his opinion as follows :—

"In Europe the Arian family has sent out five great branches the Celtic, Teutonic, Italic, Hellenic and Slavonic or Windic."

From this expression of Professor Max Müller it is quite evident that Iran or Arian is the primitive land of mankind for which I refer the reader to the succeeding note G, where I have fully treated of the subject.

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#### NOTE F p. 38.

How many parts of speech there are in the *Zand Avesta* and in the *Vedic Sanskrit* has not yet been decided by Philologists. In ancient times the Indian Grammarians designated four classes of words,† but the newly discovered science of Comparative Philology and the modern investigation of the Continental Philologists have distinguished more than nine sorts of words which are commonly called Parts of Speech, such as Substantive verb, Pronominal adjective, Pronominal adverb, and Copulative pronoun, etc. and we still see by the help of

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Max Müller's *Survey of Languages*. 1855 p. 30

† Prof. Max Müller's *History of Ancient Sanskrit Literature*, p. 161

Comparative Philology that the philological nomenclature of several words is being daily extended We have no complete grammar except Professor Bopp's Comparative Grammar and Benfey's Grammar to decide as to how many sorts of words there are in both languages

It will appear to the reader from the following example that the grammatical construction of the Zand Avesta, is not only superior to the classical Sanskrit, but that also a more comprehensive form of words is to be found in the Zand Avesta than in the Vedic Sanskrit, which facts have been well established by the most learned Philologist, Professor Bopp in his Comparative Grammar

In the Zand Avesta the demonstrative pronoun *ava* "that or this" is also used in the sense of a preposition But in the Sanskrit, it is only used as a preposition, and the sense of pronoun is totally lost†

Here I beg to quote the example from the work of that great philologist, Professor Bopp‡

"I refer the reader preliminarily to my two last treatises (Berlin, Ferd. Dümmler) "On Certain Demonstrative Bases, and their connection with various Prepositions and Conjunctions," and "On the Influence of Pronouns on the Formation of Words" Compare, also, U Göttsch Schmidt's excellent tract "Quæst. Gramm de Præpositionibus Græcis," and the review of the same, distinguished by acute observations, by A. Benay, in the Berlin Annual (May 1830). If we take the adverbs of place in their relations to the prepositions—and a near relation does exist—we shall find in close connection with the subject a remarkable treatise of the minister W von Humboldt, "on the Affinity of the Adverbs of Place to the Prepositions in certain languages" The Zand has many grammatical rules which were established without these discoveries, and have since been demonstrated by evidence of facts. Among them it was a satisfaction to me to find a word, used in Sanskrit only as a preposition (*ava*, "from,") in the Zand a perfect and declinable pronoun (§ 172) Next we find *Sa-cha*, "*isque*," which in Sanskrit is only a pronoun, in its Zend

\* I was first informed by Mr Mun's work of Benfey's Complete Sanskrit Grammar, unfortunately I have not the opportunity of seeing that work See original Sanskrit Texts, pt II, p 491, note 28

† Professor Bopp Comparative Gram Eng Trans vol II p 530, § 377

‡ Ibid vol I, Pic p xvi Note.

शुभो ऽप्युच्यते *ka-chi* (§ 53) often used as a preposition to signify 'out of' the particle *अप्युच्यते* "and," loses itself like the cognate *que* in *abeyu*, in the general signification.

#### NOTE G p. 38.

The words *Arya-nâm* *Fatju* and *Arya-darta* I have already discussed in the previous pages of this work and I then distinctly pointed out the primitive claim of the Zoroastrian *Aryas* for their original country more than for the Brahmanic *Aryas* and so far it has been positively ascertained that the Hindus own Vedas and Puranas which do not show that *Arya* was their primitive abode like the pure *Aryans* of the Zand Avesta, the Perso-Medians, Bactrians and Soghdians. Now with this remark I beg to refer the reader to the opinion of my learned friend Dr. Wilson,\* who has clearly pointed out what the *Aryas* were in the time of the Vedas, and these remarks are sufficient to render any attempt at explanation or addition unnecessary as the following remarks are sufficient in themselves to explain this.

Further then it is interesting to observe what the learned Council of the Sanskrit Literature says on this head. The printing of this work had nearly been completed when I received Mr. Max Müller's work, and in justice to the cause of Indo-Aryans I think it is quite fair to quote the opinion of the most able advocates of the Vedic and Sanskrit Literature who speaks as follows —†

*Arya* is a Sanskrit word, and in the later Sanskrit it means *noble of a good family*. It was, however, originally a national name, and we see traces of it as late as the Law book of the *Mānava*, where India is still called *Ârya-darta*, the abode of the *Âryas*.‡ In the old Sanskrit, in the hymns of the Veda, *arya* occurs frequently as a national name and as a name of honour comprising the worshippers of the gods of the Brahmanas, as opposed to their enemies, who are called in the Veda *Dasyus*. Thus one of the gods, *Indra* who in some respects, answers to the Greek *Zeus* is invoked in the following words (Rigveda, I. 57. 8) "Know thou the *Aryas*, O *Indra*, and those who

India Three Thousand Years Ago of 1858 p. 17—19

† Lectures on the Science of Language, of 1861 p. 224—226

‡ *Arya bhûmi*, and *Arya-dart* are used in the same sense."

are Dasyus, punish the lawless, and deliver them unto thy servant ! Be thou the mighty helper of the worshippers, and I will praise all these thy deeds at the festivals ”

In the later dogmatic literature of the Vedic age, the name of *Ârya* is distinctly appropriated to the three first castes—the Brahmins, Kshatriyas, Vaisyas—as opposed to the fourth, or the *Sûdras*. In the *Sâtâpatha-Brâhmana* it is laid down distinctly “*Âryas* are only the Brahmins, the Kshatriyas, and Vaisyas, for they are admitted to the sacrifices. They shall not speak with everybody, but only with the Brahman, the Kshatriya, and the Vaisya. If they should fall into a conversation with a *Sûdra*, let them say to another man, ‘Tell this *Sûdra* so’ This is the law ”

“In the *Atharva-veda* (iv 20, 4, xix 62, 1) expressions occur such as, “seeing all things, whether *Sûdra*, or *Ârya*,” where *Sûdra* and *Ârya* are meant to express the whole of mankind

This word *ârya* with a long *â* is derived from *arya* with a short *a*, and this name *arya* is applied in the later Sanskrit to a *Vaisya*, or a member of the third caste \* What is called the third class must originally have constituted the large majority of the Brahmanic society, for all who were not soldiers or priests, were Vaisyas. We may well understand, therefore, how a name, originally applied to the cultivators of the soil and householders, should in time have become a general name for all Aryans † Why the householders were called *arya* is a question which would carry us too far at present. I can only state that the etymological signification of *Arya* seems to be “one who ploughs or tills,” and that it is connected with the root of *arare*. The Aryans would seem to have chosen this name for themselves as opposed to the nomadic races, the *Tuansans*, whose original name, *Tua* implies the swiftness of the horseman.”

From the above explanation I do not find any thing new except the Law-book of the *Mânava*s to alter my opinion, because these

\* Pân III I, 103

† In one of the Vedas, *arya* with a short *a* is used like *ârya*, as opposed to *Sûdra*. For we read (*Vâj-San* XX 17) “Whatever sin we have committed in the village, in the forest, in the home, in the open air, against a *Sûdra*, against an *Arya*,—thou art our deliverance ”

expressions have already been mentioned in the *Edinburgh Review* \* and I have expressed my opinion in previous pages† in respect of them.

From the above opinion of this learned orientalist we can deduce the following significations 1. "*Arya* is a Sanskrit word, and in the later Sanskrit it means *noble of a good family*" 2. "We see traces of it as late as the Law book of the *Mānavas*, where India is still called *Arya avarta*, the "*abode of the Aryas*."‡ 3. In the old Sanskrit, in the hymns of the Veda, *arya* occurs frequently as a national name and as a name of honour comprising the worshippers of the Gods of the Brahmins, as opposed to their enemies, who are called in the Vedas *Dasyus*. 4. In the later dogmatic literature of the Vedic age, the name of *Arya* is distinctly appropriate to the three first castes—the Brahmins, Kshatriyas, Vaisyas—as opposed to the fourth or the Śūdras. 5. In the *Satapatha Brāhmaṇa*, it is laid down distinctly *Aryas* are only the Brahmins, the Kshatriyas, and Vaisyas. 6. In the *Atharva Veda* (iv 20 4, xix 69 1) expressions occur such as, "*seeing all things, whether Śūdra or Arya*," hence Śūdra and Arya are meant to express the whole of "*mankind*."

I think the learned orientalist has overlooked the Puranas because it is distinctly mentioned as follows —§

As far as the sea to the east and sea to the west between these two mountains, lies the country which the intelligent know as *Ārya varta*. 2. *Manu* II. 22 "

The testimonies of the Vedas and Puranas are both insignificant to point out the real geographical position of *Ārya dvārta*. We see the *Mānavas* have no authority to designate *Ārya-avarta* to be India Proper and the Puranas authority when we compare it with the Vedas, is no more than a fable written by a classical Sanskrit scholar in contradiction to the Vedas. In the Vedas this patronymic name is used as a national name of the Brahmanic classes and for others. In one case we must admit that the Hindus as well as other European nations have a claim upon *Aryana Vajyu* in the common form of *Ārya*

\* *Edinburgh Review* of 1831 Vol. 94, P 315

† Vide p 41—42 of the above.

‡ *Ārya bhumi* and *Ārya deśa* are used in the same sense.

§ J. R. A. S. G. B. & I., Vol. xvi., p 141



*avarta* as their paternal birth-place, and the Hindus are not the autochthonous nations of India, but mere foreign settlers. In fact, the Vedas show no authority in their favour for *Ārya avarta*, for its strict etymological signification or geographical position which the learned Max Muller acknowledges in the following words —<sup>\*</sup>

“In India, as we saw, the name of *Ārya*, as a national name, fell into oblivion in later times, and was preserved only in the term *Āryā-varta*, the abode of the Aryans”

The above allusion of Professor Max Muller, forced us to believe that the name *Ārya avarta* has fallen into oblivion in later times amongst Hindus, but there is no mention made in the oldest text of the Vedas that *Ārya varta* was the primal birth-place of the Hindus, and in the latter Sanskrit Literature whatever they stated regarding the *Ārya varta* was no doubt borrowed from Persian authorities by classical Sanskrit scholars. In proof of this I shall offer here some testimonies to satisfy the literary world

According to the doctrine of the Zand Avesta *Aryānēm Vaēju* was the primal seat of mankind, and from the most ancient times this epithet was preserved as a national name of the Irians, not only in sacred records but also on the tablet of the great Monument of Persepolis and this honourable title was used by almost all the Persian Kings, which is enthusiastically received by the modern Zoroastrians who are designated as *Arian* descendants. These facts have *prima facie* evidences from the sacred records of the Zoroastrians as well as from the monumental relics. The ancient traditions are preserved in the Zand Avesta, that the primitive abode of happiness is called *Aryānēm Vaēju*, “the Arian source or Arian birth-place,”† and in point of Comparative Philology the word *Arya* stands in more primitive form than in any other Arian-European languages. In the Zand Avesta the etymological significations of the above word are as follows. —The venerable, noble, believer, honourable title, name of the land or people, celestial descendant and the worshipper of Ormazd. With respect to the geographical position of *Aryānēm-Vaēju*, I would refer the reader to the succeeding page, note I and to the following remarks of Max Muller. It will be interesting to

\* Lectures on the Science of Language, 1861, p. 226

† In the first Fargard of the Vendidad

the reader to perceive what the learned Professor Max Müller says regarding the Perso Aryans or Iranians —\*

"But it was more faithfully preserved by the Zoroastrians who migrated from India to the north west and whose religion has been preserved to us in the Zend Avesta, though in fragments only. Now *Arya* in Zend means venerable and is at the same time the name of the people.† In the first chapter of the Vendidad where Ahuramazda explains to Zarathost the order in which he created the earth sixteen countries are mentioned each when created by Ahuramazda being pure and perfect" but each being afterwards tainted in turn by Angromainyus or Ahuman. Now the first of these countries is called *Arya nezara*‡ *irani mairi* the Aryan seed and its position must have been as far east as the western slopes of the Belurtag and Mustang near the sources of the Oxus and Yaxartes, the highest elevation of Central Asia.§ From this country which is called their seed the Aryans advanced towards the south and west, and in the Zend-avesta the whole extent of country occupied by the Aryans is likewise called *Arya*. A line drawn from India along the Paropamisus and Caucasus Indicus in the east, following in the north the direction between the Oxus and Yaxartes,§ then running along the Caspian Sea, so as to include Hyrcania and Râgha then turning South-east on the borders of Nisaea, Aria (i. e. Hara) and the countries washed by the Etymandrus and Arachotus, would indicate the general horizon of the Zoroastrian world. It would be what is called in the fourth Cardé of the Yasht of Mithra, the whole space of Aria *stēsem aīryō—sayanem* (totum? Arico situm)|| Opposed to the Aryan we find in the Zend-avesta the non Aryan countries (*anairya dainihāvō*) ¶ and traces of this name are found

Lectures on the Science of Language, p. 226—230

† Lassen, Ind. Alt. b. i. s. 6

‡ Lassen, Ind. Alt. b. i. s. 506

§ Ptolemy knows Arákai, near the mouth of the Yaxartes. Ptol. v. 14; Lassen, loc. cit. i. 6

|| Burnouf, Yasna, notes, 61. In the same sense the Zend Avesta uses the expression Aryan provinces, *airyanām dānyunām* gen. plur., or *airyo dainihāvō* provinciae Arianas, Burnouf Yasna, 442; and Notes P. 70

¶ Burnouf, Notes, P. 60

in the (Gr) Anariakai, a people and, town on the frontiers of Hyrcania\* Greek geographers use the name of Ariana in a wider sense even than the Zend-avesta All the country between the Indian Ocean in the south and the Indus in the east, the Hindu-kush† and Paropamisus in the north, the Caspian Gates, Karamania, and the mouth of the Persian Gulf in the west, is included by Strabo (xv 2) under the name of Ariana, and Bactria is thus called‡ by him "the ornament of the whole of Ariana" As the Zoroastrian religion spread westward, Persia, Elymais and Media all claimed for themselves the Aryan title Hellenicus, who wrote before Herodotus, knows of Aria as a name of Persia† Herodotus (vii 62) attests that the Medians called themselves Aria, and even for Atropatene, the northernmost part of Media, the name of Ariana (not Aria) has been preserved by Stephanus Byzantinus As to Elymais its name has been derived from *Ailama*, a supposed corruption of *Anyama*§ The Persians, Medians, Bactrians and Sogdians all spoke, as late as the time of Strabo,|| nearly the same language, and we may well understand, therefore, that they should have claimed for themselves one common name, in opposition to the hostile tribes of Turan.

That *Aryan* was used as a title of honour in the Persian empire is clearly shown by the cuneiform inscriptions of Darius He calls himself *Arya* and *Anyachyia*, and Aryan and of Aryan descent, and Ahuramazda, oi, as he is called by Darius, Auramazda, is rendered in the Turanian translation of the inscription of Behistun, "the God of the Aryans" Many historical names of the Persians contain the same element The great-grandfather of Darius is called in the inscriptions Ariyârâmnâ, the Greek *Ariaramnēs*

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\* Strabo, xi 7, 11 Plin Hist Nat vi 19, Ptol vi 2 De Sacy, Mémoires sur diverses antiquités de la Perse, p 48 Lassen, Indische Alterthumskunde, i 6

† Strabo, xi 11, Burnouf, Notes, p 110 "In another place Eratosthenes is cited as describing the western boundary to be a line separating Parthiène from Media and Karmanîr from Parætikene and Persia, thus taking in Yezd and Kerman, but excluding Fars"—Wilson *Ariana antiqua*, p 120

‡ Hellanicus fragm 166, ed Muller, Asia Persikè Chora

§ Joseph Muller, Journal Asiatique 1839, p 298 Lassen, loc cit i. 6 From this Elam of Genesis, Mélanges Asiatiques, i p 623

|| Heeren, Ideen i, p 337, oméglyttor pará mikrón Strabo, p 1054

(Herod. VII. 90). *Artabazantos* (= *Erugatēs*) *Artomaneas* (= *Eumēnēs*), *Artomardos* all show the same origin.

About the same time as these inscriptions, Eudemus a pupil of Aristotle as quoted by Nicolaus Damascenus speaks of "the Magi and the whole Aryan race"† evidently using the Aryan in the same sense in which the Zend avesta, spoke of "the whole country of Aria."

And when after years of foreign invasion and occupation Persia rose again under the sceptre of the Sassanians to be a national kingdom we find the new national kings the worshippers of Mithras, calling themselves in the inscriptions deciphered by De Sacy,‡ "Kings of the Aryan and an Aryan races," in Pehlvi *Irān va Anīrān* in Greek *Arīānon kai Anarīānon*.

The modern name of Irān for Persia still keeps up the memory of this ancient title.

In the name of *Armenia* the same element of *Arva* has been supposed to exist § The name of Armenia, however does not occur in Zend and the name *Armenia* which is used for Armenia in the cuneiform inscriptions is of doubtful etymology || In the language of Armenia, *ari* is used in the widest sense for Aryan or Iranian. It means also brave, and is applied more especially to the Medians.¶ The word *arya*, therefore though not contained in the name of Armenia, can be proved to have existed in the Armenian language as a national and honourable name "

The learned orientalist speaks of the Zoroastrians who migrated

One of the Median classes is called *Arizantoi*, which may be *arya yanta*. Herod. I. 101

† *Mágoi dé kai pān to Areion génos*.—*Nicolaus Damascenus*, in libro *Peri archōn lūitlo*.

‡ De Sacy *Mémoires*, p. 47; Lassen, *Ind. Alt.* I. 8

§ Burnouf, *Notes*, 107. Anquetil had no authority for taking the Zend *airyamān* for *Armenia*.

|| Bochart shows (*Phaleg* II c. 3, col. 90) that the Chaldeo paraphrast renders the *Min* of Jeremiah by *Har Min*, and as the same country is called *Minyas* by Nicolaus Damascenus, he infers that the first syllable is the Semitic *Har* a mountain—(see Rawlinson's *Glossary* s. v.)

¶ Lassen, *Ind. Alt.* I. 8, Note. *Arākā* also is used in Armenian as the name of the Medians and has been referred by Jos. Müller to *Arpaka*, as a name of Media. *Journ. As.* 1829, p. 208. If as Quatremère says, *ari* and *asari* are used in Armenian for Medians and Persians, this can only be ascribed to a misunderstanding and must be a phrase of later date

from India to the north west,' which assertion is contrary to all probability and common sense even will never admit it, because we see "The tradition of their exodus and gradual colonization of Eastern Persia are preserved in the first Fargard of the Vendidad, where their primitive abode is named *Aryānəm Vaŋju*, the source (or native land) of the Arians"

This opinion of the learned Sir C H Rawlinson is universally admitted by the Continental Orientalists† and they acknowledge Hindus migrated from the Eastern Iran into India, this fact we can also prove from the authority of several great Orientalists‡

If the learned orientalist thinks that the Zoroastrians migrated from India, he must prove his own theory from their sacred records or from monumental relics, because there is not a single example or historical account to support Max Muller's opinion, besides there is no ancient trace or remnant to be found in India from the Himalaya to the Vindhya mountains, that the Zoroastrians formerly existed in India, on the contrary I can prove from indisputable monumental records, previous to the time of Christ that such was not the case

Regarding this ancient testimony I would refer the reader to Dr T Hyde's Work in which we see that previous to the time of Zoroaster the symbolical worship of Fire was solemnized on the tops of mountains in Persia, and was open to all Iranian nations The Persian Prophet Zoroaster ordered the Sacred Fire to be preserved from tempest and rain, and also commanded that it should be enclosed for symbolical purposes§ From the above and several other facts it is quite apparent that the Arians are the most predominant nation of Eastern Iran

\* J R A S G B & I, Vol XI, Part I, p 44

† Burnouf's *Com Sur Le Yagna*, Tom I, p 326, 460, Note 325, p LXII Pichard's *Natural History of Man*, p 163 Wilson's *Annales Antiqua*, p 121—122 Heeren's *Historical Researches*, Vol I, p 88—60—208, N 3, p 209—210 W Ouseley's *Travels in the East*, Vol I, p 423

‡ *Asiatic Researches*, Vol 2 p 49—58 Hayland's *History of the World*, Vol 1 p 306—307 India three thousand years ago, p 17—22 and see p 40—48 of the above

§ *Historia Religionis Veterum Persarum* 1760, P 307 and 359, 375 Plates Vaufray's *Niniveh and Persepolis*, P 332

It is unnecessary to discuss this interesting subject in this appendix at greater length, because I have already prepared a vast amount of material for my work on the origin of the Iranian Nation, by which I hope to prove beyond doubt that the Iranians were the ancestors of the human race, and that the Hindus and other Aryan nations are only our younger brothers.

I have the intention to treat on this subject in a separate volume under the following titles —

- 1.) Geographical Position. 2.) Ethnographical Division. 3.) Historical Accounts. 4.) Sacred Records. 5.) Monumental Relics. 6.) Chronological Data, and 7.) The Sure Testimony of Languages.

From the preceding observations it will be obvious to the reader that the Sanskrit has no claim whatsoever on the Zand Avesta, but on the contrary the Sanskrit has borrowed several words from the Zand Avesta such as the proper names of kings, heroes, provinces things &c. which have been compared by the Continental Orientalists with the Vadio Sanskrit as below —\*

ZAND AVESTA.	VADIO SANSEKRIT.
Airyānēn Vaejū.	Arya-Āvarta.
Hapta Hindu.	Sapta Sindhava.
Bakhda.	Bahlūkā.
Vivanghat.	Vivāvat.
Yima.	Yama.
Thraētaona.	Thraitano.
Keresāpa.	Krishva.
Kava Ua.	Kava Ua.
Homa.	Soma.
Mithra.	Mitra.
Vayu.	Varuna.

The comparison of these and several other words stand in juxtaposition, but the Continental Philologists have not as yet decided whether the Vedas have derived these words from the Zand Avesta or whether the Zand Avesta has derived them from the Vedas.

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Rig Veda Samhita 1850 Vol. I, P 141—143, Note A. Max Müller's Survey of Languages of 1853, P 27—29 Note. Journal B B R. A. S. of 1853, Vol. IV, P 216, 241 Ibid, Vol. V P 77 94. Muir's Original Sanskrit Texts, Part II., P 289 296 Outlines of the Phil. Unl. His Vol. I P 123—125

I think the former theory is the most probable. In the Vedas, Yama, signifies the King of the Dead, and in the Zand Avesta, Yima, means a king, but whether we are to believe the mythical account of the Veda, or the Mythological account of the Zand Avesta, remains to be seen. So much is certain that the Mythological account agrees with historical facts which can be established from historical researches, as well as from the undisputable monumental records. That the renowned Yima was the sole monarch of the vast Empire of Iran, is obvious from the fact of the monumental relics which still exist in Persia by the celebrated name of Takhtê-Jâmeshed, i. e. Throne of Jemshêd.\*

The etymology of this Persian word quite coincides with the Zand Avesta, Yimu Khshaêtu, i. e., Yima the brilliant, and according to the Persian language Jamshed has the same meaning†. It is well known amongst the Persians, Arabians, and Turanians, that this Jamshed was the great founder of Astronomical observations and regulated the solar year, which he fixed at the vernal equinox.‡ This annual festival is performed by the Persians, Arabians and Turanians, to this day, under the name of Jemshedi Nowrôz.

These facts are known in the annals of Persian and Mahomedian Histories, from which the existence of that celebrated Persian monarch is evident. Let the learned Scholars compare the Yama of the Vedas and Puranas, and then decide to whom the credit should be given. Here I beg to quote my learned friend Revd Dr. Murray Mitchell's opinion which has been most minutely discussed. He expresses his valuable opinion as follows —§

“Should this identification of Yama and Yimo be permanently retained, (and, startling as the divergencies become, there is little doubt that the connection traced by Dr Roth is correct,) it is worth while to note that the conception of Yimo in the Zendavesta and later Persian books remains truer to the original idea than that

\* Ouseley's Travels in the East, Vol I, P 430 and Note (131) See Haguman's Monumenti Persipolitani e Ferdusis Illustratio Gotting 1801

† Eng Trans of the Dabistan, Vol I, P 31, Note I, and Ouseley's Travels in the East, Vol II, P 369

‡ Ouseley's Travels in the East, Vol II, P 15, Note (9)

§ J B B R A S, 1853, Vol IV, P 227.

which is presented in the Vedas. Yima, the ruler of a late period—the teacher—himself divinely taught—of men the inhabitant of a blessed region or paradise on earth,—this description of *first man* is singularly like that contained in Genesis, and we seem no indistinct echo of the inspired record. Various queries of course immediately suggest themselves as to the age of the *Yazna*, and the purity of the text, before we can base any very true conclusions on this coincidence, but the point is eminently worthy of investigation.”

From these circumstances it will be quite evident to the learned how ingeniously the Vedas have changed the actual Historical facts of the Zand Avesta into mythological accounts. If we compare a few words of the Zand Avesta and of the Vedas in like manner it is too lengthy to discuss in this small brochure, therefore I shall but take notice of this interesting subject on some future opportunity. In the meanwhile I refer the reader to the European authorities whose opinions mostly differ in some points.

In regard to the Zand *Homans* and Sanskrit *Somas* it is interesting to observe how ingeniously the Sanskrit writers have changed the Zand *Ā* into *s*, like the Armenian changing Zand *s* into *h* which I would refer the intelligent reader to the previous page 5 where I have discussed the words Hindu and Sindhu.

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#### NOTE H, p. 41.

The word *Ārya-āvarta* is designated in the modern Sanskrit dialects, and the Sanskrit scholars have used *Ārya Bhūmi*, *Ārya Brahmā-varṇa*, *Bharatā khund* and *Hindusthan* or *India* in the same sense, but there is no ancient testimony to prove even the Vedas that the term *Ārya-āvarta* is used as the name of *Ārya-āvarta* is merely derived from the truer form of *Āryana*—the pure Arian.

Mr. Curzon, who took a most active part in this discussion, expresses an opinion as Mr. Muir says “that India was the original country of the Indo-European races from which they issued to conquer occi-

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\* J. R. A. S. G. B. & L., 1849, Vol. XL, Pt. I, p. 44, N. 3 :  
on the Science of Language, p. 224, N.



civilize the countries to the north-west, is stated together with some of the arguments by which he supports it”<sup>c</sup>

First of all Mr Curzon ought to have decided whether the Hindus were an autochthonous or a foreign nation, the most learned advocate of the Hindus acknowledges that the Indians are no more than merely Arie-settlers, and that they are not an autochthonous nation

The learned Orientalist stated as follows —†

“At the first dawn of traditional history we see these Aryan tribes migrating across the snow of the Himâlaya southward toward the “Seven Rivers” (the Indus, the five rivers of the Panjab and the Sarasvatî), and ever since India has been called their home”

These opinions are strongly corroborated by Lassen, Benfey, Schlegel, Weber, Roth, Spiegel, Renan, Pictet, Dr Wilson and Muir. The latter Orientalist has ably handled the subject, and at last he expresses his firm conviction as follows —‡

“The point of departure which best satisfies this condition, is in the opinion of the eminent writers whom I have cited, some region of central Asia, lying to the north-west of India. We may therefore place the cradle of the Arians in or near Bactria”

These facts prove at once that the Arie-Hindus and the Arie-Europeans both migrated into India and into Europe from their primitive abode of paradise, the Airyana-Vaêju or Eastern Iran, and we see, this point is not only established from the sacred records of the Zoroastrians, but also from the scientific researches of Comparative Philology. Almost all learned Orientalists have un-  
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#### NOTE I, p 47

According to the sacred record of the Vendîdâd and the tradition of the Zoroastrians, the primeval country is Airyanem Vaêju and

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\* Muir's Original Sanskrit Texts, Pt II, Pre p xv

† A History of Ancient Sanskrit Literature, p 12

‡ Muir's Sanskrit Texts, Pt II, P 322

§ See Muir's valuable opinion on this subject in his interesting works, Part II, P 304, 322.

this sacred testimony is strongly supported by the investigations of the learned men of the present time. They all agree in confirming this view viz., that the Airyanem Vaeju is the primitive home of the whole of the Arian nations, and that from thence people migrated into the several parts of the World and that they carried with them their languages as well as their religions. In regard to the geographical position of Airyanem Vaeju I beg to quote the valuable authority of Baron Bunsen who says —\*

## THE JOURNEYS OF THE IRANIANS FROM THE NORTH EASTERN PARTS OF ASIA TO INDIA.

### PART I

"The Primæval Land (Iran Proper Airyana Vaejô) And The  
Expulsion from it of the Arians.

The text of the opening of this record, as restored removes all doubt as to the following passage containing the genuine description of the climate of the primæval land, Iran Proper

"There Angro manyus (Ahriman) the deadly created a mighty serpent, and now the work of Deva—ten months of winter are there, two months of summer"

The following passage, which is irreconcilable with the above

"the warm weather lasts seven months,  
and winter five, &c.

was added on by a later editor traces of whose ignorant tampering are discernible throughout. In fact, the passage is omitted in the Huzdresh, or Pehlevi translation—and Lassen in his *Indian Archaeology*<sup>301</sup> has given it as his opinion that it is an interpolation.

The Fathers of the Arians (and consequently our own as we speak the same language) originally therefore, inhabited aboriginal Iran Proper the land of pleasantness, and they only left it in consequence of a convulsion of nature, by which a great alteration in the climate was effected. The expression "Serpent" is obscure. It may possibly mean volcanic eruptions, which can only have played a

subordinate part in the great convulsion, although they made a permanent impression

The country of the sources of the Oxus and Jaxartes, therefore, is the most eastern and most northern point from which we have to start, as the land of the sources of the Euphrates formed the primeval seat of the Semitic races. Wherever the Indians may have fixed the dwelling-places of their northern ancestors, the UTTARA-KURU we cannot venture to place the primeval seats of the Arians anywhere, but on the slopes of the Belur-Tagh, in the highland of Pamer, between the 40th and 37th degrees of N latitude, and 86th and 90th degrees of longitude. On this western slope of the Belur-Tagh and the Mustagh (the *Tian-shang*, or Celestial Mountain of the Chinese) the *Har δ-berezanti* (Albordsh) is likewise to be looked for, which is invoked (symbolically) in the Zendavesta, as the principal mountain and the primeval source of the waters. Lassen has remarked (loc. cit.) that at the present day the old indigenous inhabitants of that district, and generally those of Khasgar, Yarkand, Khoten, Turfan, and the adjacent highlands are Tadshiks who speak Persian, and who are all agriculturists. The Turcomans either came after them and settled at a later period, or else they are aborigines whom the Arians found there.

When the climate was altered by some vast disturbance of nature, the Arians emigrated, they did not, however, follow the course of the Oxus, or they would have come in the first instance to Bactria and not to Sogd. Their course, therefore, was more northerly.

As regards its present climate, it is precisely what our record describes it as having been when the change produced by the above commotion took place, it has only two months of warm weather."

The above opinion is not only held by Bunsen but was also expressed by many learned Orientalists such as Professor Burnouf,\* Professor Lassen,† Professor Wilson,‡ Dr Haug, Professor Muller,§ and others

\* Burnouf Commentaire Annotations

† Ind Alt., Vol I, P 526

‡ Anna Antique, P 122, 129

§ Lectures on the Science of Language, P 226.

## NOTE J p. 51

In the Sacred Scriptures of the Zoroastrians, Ormuzd is said to have created the fiftenth country Hapta Hendu i. e. "Seven Indus" which is most correctly interpreted in the Brahmanical Vedas, Sapta Sindhuvas,† the seven rivers the Indus, the five rivers of the Panjab, and the Sarasvati and ever since these have been the abode of the first Ario-Settlers. From these evidences it is quite apparent that Sapta Sindhuvas or Panjkora, is not the birth place of the Hindus but on the contrary is distinctly pointed out as a foreign soil to the Arian Indians.

The above seven rivers with others are invoked in the Vedas and no mention is made that the Hindus are the autochthonous nation of India proper, therefore I think it is unjust to compare Hapta Hendu and Sapta Sindhuvas in their strict sense with India Proper because the seven rivers were only the primitive home of the Arian Hindu settlers.

These opinions are firmly established by mythological as well as Historical accounts by several eminent Orientalists such as Professor O. Lassen, Professor Müller Professor H. H. Wilson, Baron Bunsen, Dr. Wilson and Mr. J. Muir.

It is desirable here to quote Baron Bunsen's authority.‡

"14. The Settlement in Hapta Hendu (Punjab) (XV verso 19) The land of the seven Hindus, that is, the country between the Indus and Sutledj. In the Vedas the country of the Five Rivers is also called the Land of the seven Sindhus, that is, the seven Rivers. The traditional Greek names also are seven. The Indus and the Sutledj are each formed by the junction of two arms,

\* Egypt's Place in Universal History Vol. III., P. 490. Avesta die Heiligen Schriften der Panten von Dr. F. Spiegel Vol. I., P. 68. Heeren's Historical Researches Vol. II., P. 316.

† Wilson's Rig Veda, Vol. I., P. 88; Dr. Wilson's India Three Thousand Years Ago, P. 21, 27.

‡ Egypt's Place in Universal History Vol. III., P. 465-466.

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According to this view it stands thus

1. Kopan (Kubhâ)	}	I. Indus.
2. Indus, Upper		
3. Hydaspes (Bidaspes)		
4. Akesines (Askini)		
5. Hyarotis (Hydraotis, Iravati Parusni)	}	II. Hydaspes.
6. Hyphans (V. para.)		III. Akesines
7. Saranges (Upper Satadru—Sutledj Ghara)		IV. Hydraotes.
		Hyphans

which in their earlier course were independant rivers But it is not only unnecessary to suppose, as Ritter does, that the country extended as far as the Sarasvati, but such a supposition would be at variance with History It is now ascertained from the Vedas that the Arians passed the Sutledj at a very late period and settled in what is now India

"It was not till their fourteenth Settlement, after the emigration from the primitive country in the North, that they passed the Hindu-kush and the Indus. The previous resting-places form an unbroken chain of the primitive above of the Arians (the Free or the Land-owners) <sup>204</sup> The last link in those earlier settlements is the land of the Afghans, on the western slope of the Hindhu-Kush. Lower down to the westward there is but one settlement necessary to secure their previous possessions, namely, the two districts of Ghilan and Masandaran, with the passes of the Caspian This settlement more to the North-West (Ghilan and Masandaran) forms therefore also a connected group"

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NOTE K, p 59.

The true epoch of Zoroaster, I believe to be the fourth century B C, from the following super-natural evidences of the Eastern and Western writers which most strongly coincide with each other

From the authority of Zarthosht-Nama it is said in Dabistan \*

"Zaradusht, on issuing forth into the abode of existence laughed aloud at the moment of his birth."

The Eastern testimony is most naturally coincided in by Pliny and Solinus in the following words †

"We find it stated that Zoroaster was the only human being who ever laughed on the same day on which he was born We

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<sup>204</sup> Arya, in Indian means Lord Its original meaning was equivalent to Upper Noble The popular name Arja is derived from it, and means, "Descended from a Noble" I will only add that Ari in Egyptian means "honourable" (in Nefruari) But ar might mean to plough, for the Arians were originally and essentially an agricultural, and therefore a peasant, race

\* Dabistan or School of Manners Eng Trans Vol I, P 218, N I

† Pliny's Natural History, Eng Trans of 1855, Vol. II, P 155

hear, too that his brain pulsed so strongly that it repelled the hand when laid upon it, a presage of his future wisdom.

From these Eastern and Western testimonies there is not the slightest doubt that the Zoroaster spoken of, is no one than the well known Prophet of the Perso Medo Backtrian Nations because the identity of Zoroaster is quite evident.

The learned Orientalist Mulla Feroz and Dastur Aspendyârjt Kamdinji of Broach place the era of Zoroaster to the fourth century B. C. from oriental authorities which are most strongly supported by the Occidental testimonies of Greek writers. I shall here quote several of them.

"The most ancient mention of the name of Zoroaster in Greek books is to be found in the works of Plato, and dates therefore from the fourth century before our era."\*

Sir W Ouseley mentions in his valuable work from the authority of Agathias as follows.†

"The prophet, however or legislator whose name we find written in Persian books, Zardehusht, or Zaratusht, is manifestly that Zoroaster whom the Greek historian Agathias calls *Zoroados*, or *Zarades*, and justly assigns to the age of King Hystaspes, preceding Christ by about five hundred years." (21)

Mr D Shea writes in the following words.‡

Diogenes, cited by Porphyry says that Pythagoras, (about 5 cent. B. C.) when in Babylon was instructed by Zabratus. (Zoroaster)

Mr J Conder speaks from the same Greek authority §

"The Greeks hold the name of Zoroaster in high esteem. Pythagoras is said to have been his scholar.

Mr A. Troyer positively mentions.||

"In the fourth century B. C. Plato, Aristotle, and Theopompus show a knowledge of Zoroaster's works."

Eng Trans. Dabistan, Vol. I. P 211 N 1

† Ouseley's Travels in the East Vol. I, P 113

(21) Zoroastron—ontos de o Zoroados etos Zarâdes. Agath Lib I. p 58 Lug Bat. 1694.

‡ Mirkhond's History of the Early Kings of Persia, P 277 Eng Transl. by David Shea.

§ A popular description of Persia and China, Vol. I, P 60

|| Eng Trans Dabistan, Vol. I., P 224.

Further we see the learned Orientalist state from the authorities of St Clement of Alexandria and Jamblicus as follows \*

"In the Desâtir (English transl., P 120) the Greek philosopher is called *Tâtianush*. We are at a loss even to guess at the Greek to whom these names may be applied. We may, however, remember that St Clement of Alexandria places Pythagoras about the 62nd Olympiad, or about 528 years B C, and says that he was a zealous follower of Zoroaster, and had consulted the Magi. Jamblicus, in his life of Pythagoras (cap 4,) states, that this philosopher was taken prisoner by Cambyses and carried to Babylon, where, in his intercourse with the Magi, he was instructed in their modes of worship, perhaps by Zoroaster himself, if Zabratus and Nazaratus, mentioned as his instructors by Diogenes and Alexander, can be identified with the Persian prophet."

As an easy reference to the reader I beg to quote again the valuable opinion of the most learned Sir C H Rawlinson †

"But notices of the fourth and fifth century B C are certainly deserving of consideration"

From the above observations it is most firmly established that Zoroaster existed in the fourth century B C, from the synchronical confirmation of the Orientalists and Occidentalists as a *Prima Facie* evidence. Further we see the Greek and Roman authors place Zoroaster in the reign of Darius Hystaspas, which agrees with the Vistaspa of the Zand Avesta. I beg to refer the reader to the following pages Note L, where I intend to show distinctly that Vistaspa was the Royal Patron of Zoroaster \*

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#### NOTE L, p 60

A most impertinent question is often asked by modern critics : in whose reign the Perso-Bactrian Prophet Zoroaster existed ? This question we can easily answer from the undermentioned authorities

From the oral and written testimonies it appears that the Prophet Zoroaster existed in the time of the Bactrian King Vistaspa or

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\* Eng Trans Dabistan, Vol I, P 277

† J R A S G B & I., Vol x Pt I, P 42, No 1

Vistaspa, and this tradition we can prove not only from the sacred records but also from foreign authorities as well as from the undisputable monumental records.

In the Sacred Scriptures of the Zoroastrians it is positively mentioned thus, in the ancient hymns or Gāthas it is recorded that Vistaspa was the friend as well as a promoter of Zoroaster's religion, and the Prophet Zoroaster himself acknowledges that Vistaspa was his faithful friend. Here I beg to quote the original passage with its translation by Dr Haug which after comparing with Dr Spiegel's I find to differ slightly from each other in their respective translations, but they do not differ much in the sense of the original passage.

Dr Haug translates the original passage from Gāthā Uçtaraiti as follows —

"13. Who venerates the very holy Zarathustra with diligence among men, he is fit to proclaim his doctrine publicly To him (to Zarathustra) the living sage surrendered life, for him he hedge-in with good sense the country properties, him we consider true one, as a good friend.

14. Zarathustra I who is thy veritable friend at the great work! or who will publicly proclaim it! Precisely Kavā Vīçtaçpa will do that. Whom thou, living sage I hast selected in the (heavenly) session, those will I venerate with the words of the good sense."

Besides these there are several other examples in the Zand Avesta to prove that Zoroaster was not only a contemporary of Vistaspa, but *vice versa*, that Vistaspa of Vistaspa was one of the most faithful and zealous proselytes and we see it is already mentioned in the Vistaspa Nook that Zoroaster offered the blessing to the son of his Royal follower and proselytized him into the Mazdean religion to worship one supreme being. It is very much to be regretted that the name Darius of the Monumental record is not to be found at present in the Zand Avesta, but still I hope, if time will permit me, to find it out from the Zand Avesta.

Further we see the foreign authorities place the time of Zoroaster

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Abhandlungen für die Kunde des Morgenlandes. Die Gāthas des Zarathustra von Dr Martin Haug Leipzig 1860 II. Band, No 2, P 48 Avesta die Heiligen Schriften der Parsen, Aus Dem Grundtexto Übersetzt, Mit Steter Rücksicht Auf die Tradition von Dr F Spiegel, Leipzig 1859 Zweiter Band. I 154—155 § 13—14.



into the reign of Darius Hystaspæ or Vistaspa which is synchronically confirmed by the Zand Avesta

Again the Greek author Agathias places the time of Zoroaster into the reign of Vistaspa or Hystaspæ\* in confirmation to the authority of the Zand Avesta.

The most distinguished Orientalist, Sir C H Rawlinson, after consulting the Greek and Roman authorities, speaks as follows —†

" 3 Arnobius, it must be observed, where he quotes the first book of Ctésias, which, as we learn from Photius, treated exclusively of the Assyrian "origines," expressly terms Zoroaster a Bactrian, and it is almost certain, therefore that the passage quoted in the text, which commences "ut inter Assyrios et Bactrianos, Nino quondam Zoroastreque ductoribus," must also be drawn from the same source I mention this, as Ctésias has often been cited as an authority for placing Zoroaster under Darius Hystaspes I shall have occasion to refer to the famous Zoroastrian passage of Arnobius in another place In the first book of Stanley's Chaldee Philosophy, the subject of Zoroaster is treated with all the learning that belonged to the age in which it was written "

" 1. The remarkable notices of Agathias and Ammianus with regard to Zoroaster exemplify the difficulty that well-instructed men experienced in reconciling the hybrid traditions of the Persians of the Sassanian age with authentic Greek history Agathias in the first place mentions the double name of Zoroaster and Zarades (the latter name being probably the same as *Ziru ishtar*, inasmuch as Hesychius explains, 'Ada to be the Babylonian Hera,' and he then goes on to express his doubts if the Hystaspes whom the Persians maintained to have been contemporary with the Oromazdian Zoroaster, could possibly be identical with the father of Darius, Ammianus, as I understand him, does not attempt to identify the two periods, though he gives the exact Persian description of the divine inspiration of the Zendavesta (a description, too, which is given in greater detail by Dion Chrysostom) Ammianus places the Bactrian Zoroaster, who introduced the occult Chaldean sciences, "seculis priscis," while he takes it for granted that the Hystaspes contemporary with the

\* Ouseley's Travels in the East, Vol I, P 113

† J R A S G B & I, Vol xi, P 228, N 3, P 254, N 1

Zoroaster of the Zend avesta, was the father of Dar us. See Agath, (Dind) p, 117 Ammian. Marcellin, lib. xxiii, and Dio Chrysostom, Orat. Boristh "

The ancient author Ammianus Marcellinus most positively mentions in his work that Zoroaster the Bactrian was a contemporary of King Hystaspes the father of Darius.\*

According to the recent investigations of continental Orientalists, it is decided that the universal opinion, promulgated by many ancient authorities that the Great Bactrian Prophet Zoroaster flourished, in the reign of Vistaspa or Hystaspes, is the most authentic, and the strongest arm of infidelity was subsequently broken down by the followers of Zoroaster. These facts are mentioned in the annals of ancient history and many modern investigators unanimously agreed on this point that Zoroaster existed in the time of Vistaspa or Hystaspes.†

#### NOTE M, p. 64

In the first and second part of Yaçna, the languages differ very slightly from each other therefore my learned friends Drs. Spiegel and Mitchell, both divide Yaçna into two parts in the order of their antiquity but we have no substantial ground for doing so then again they say that the Zand Avesta was not composed by Zoroaster himself but this opinion does not support the general argument, because difference of languages is generally held to be of no great avail in the proofs adduced for the authorship of the Yaçna by Zoroaster. In fact, in our own times we see that even the most common Guzrâti used both by the Hindus and Parsis, is vastly different from each other and find there are even slightest differences in the Guzrâti language as spoken amongst the Parsis of Bombay Surat, Broach and Nowari, and the same appears to be the

Anhang Zum Zend Avesta, Von J. F. Kleuker 1783 P 151 and Mirkhond's History of the Early Kings of Persia, P 275—276

† Hyde, de Relig. Veter. Persar. Pages 303, 312, 335; Zendavesta of Kleuker app. I. etc. P 327; Heeren's Historical Researches, Vol. I. P 237; An Epitome of the History of the World, by J. Hayland, Vol. II P 169 P 341; Penny Cyclopaedia, Vol. xxvii P 817; Oxford Chronological Tables of History, P 7; English Translation Dabistan, Vol. I, P 213 Ouseley's Travels in the East, Vol. I 1 113; Asiatic Researches, Vol. II P 33

case, for instance, when the Icelandic and Gothic, Polish and Russian languages are compared, and which in the same manner belong to distinct branches of the same classes, but the Iranian tongues are of an age many centuries earlier,\* and consequently after the downfall of the Kanian dynasty and in the time of Sassanian Kings, the Zand Avesta may have been re-written from oral repetitions or written records by the followers of Zoroaster, so this circumstance should not lead us to the conclusion that Zoroaster was not the author of the Zand Avesta, Orientalists are almost universally of opinion that Zoroaster was the author of Hagiographic books, and further again the learned Dr Mitchell contends that this cannot be (the case) since he is named in the third person† I have, however, already refuted the very objection in the foregoing pages‡ And I think my learned friend must have committed a mistake of oversight, in the Zand Avesta, otherwise he would never have expressed such a strange opinion, the learned Orientalist few years ago translated, from the German, French and Guzerati languages, the nineteenth Fargard of the Vendidad in which Zoroaster's name is used in the sense of the first person, here I beg to quote the authority from the pen of my learned friend who has translated the original passages from three different languages §

"16 Zoroaster addressed Agra Mafinyus Malevolent Agra Mainyus !

"17 I will slay the creation which has been made by the Daevas, I will slay the Naçus whom the Daevas have made,

"18 I will slay the Paris to whom they pray (?) until Caoshyanç [viz the useful] shall be born, the victorious, out of the water Kançaoya."

Besides this, we find throughout the whole of the Zand Avesta, Zoroaster's name used in several places in the sense of first person and particularly in the most ancient portion of the Gâthâs, it is mentioned in the following words —

"I am Zarathustra, I shall show myself as a destroyer to the wicked, and a comforter to the good" ||

\* Professor Westergaard's Zend Avesta, Vol I, P 16, N 1

† J B B R A S Vol IV, P 232—233

‡ Vide, P 64—67 of the above

§ J B B R A S Vol II, P 236

|| Dr Haug's Lecture on the origin of the Parsee Religion, P 8

This point is clearly proved from the Zand Avesta, but the second question asked by my friend is as follows —

“Indeed everything intimates that neither he nor his disciple Gustasp was alive.”\*

Concerning this point my friend has entirely overlooked not only the sacred authority of the Zand Avesta, but also the foreign authorities of the ancient Greek, Latin and Roman writers. On this important point I have already discussed in previous note marked L, where I have, I trust, most satisfactorily proved from the Zand Avesta, as well as from the ancient and modern oriental authorities that Zoroaster lived in the time of Gustasp or Vistasp. I do not therefore think it necessary to expostulate on the subject again, but beg to refer both of my learned friends to the above note L, where I have pointed out from the ancient hymns of the Gāthās that Kava Vistaspa was not only a friend of Zoroaster but a most zealous disciple of that Prophet, and one who proclaimed the divine doctrines publicly into the vast empire of Iran.

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#### NOTE N p. 75.

The Pehlvi language has<sup>9</sup> derived its name from the country Pehlvi and its inhabitants are called Pehlviān, i. e. warriors, who are called in the Sanskrit language Pahanvās or Pahalvāt.† From a most minute investigation it appears to me that in ancient times Pehlvi was divided into two parts, the one was called Huzvārānī or the proper Pehlvi, and the other the common Pehlvi one must be used as Illicit, and the other as Demotic in the vast empire of Iran. We see the latter is still a spoken language in several provinces of Iran or Persia.

The learned Mr Troyer says,‡ “The Pehlvi was used in Media Proper in the towns of Rai Hamadan, Isfahan, Nahawend and Tabriz, the capital of Azarbijan.

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Journal Bombay Branch Royal Asiatic Society Vol. iv P 233.

† The Vishnu Purāṇa English Translation by Professor H. H. Wilson of 1840, P 189, N 61 and P 193 N 158 and J. B. R. A. S. Vol. v P 42.

‡ English Translation Dabistan, Vol. I Pre. Dis. 1 xlyñl.

Professor Pott, after consulting with Ritter and Rawlinson, speaks as follows —

"Minotscheli (from heavenly seed) which would also be admissible in spite of a few phonetic difficulties (e.g. that the *a* is there before) Against the view, however, in which *Quatremere* concurred with me, as if the Huzvarash or the so called Pehlvi could have been the language of the *Parthians*, at least the circumstance of there *not existing any synthetic element* in Huzvarash, vividly militates. Spiegel Gramm, P 159. As probable roots of the Parthian, is a spoken language see Ritter, *Arien*, vi 2, 217, vi 1, 624. Nevertheless Rawlinson *Journ of the Roy Geogr Soc* ix I 109, observes this with assurance of the place Dizmar in the N of Tabriz. *Leven Ztschr* vi 514. If the case be not a similar one to the supposed Zend on the Caspian Sea by Chodzko *Spec of Pers Poetry*. Also in the small town of Nun which was yet till lately inhabited by Guebbers, there is still a peculiar antiquated dialect in use. *D M Z* vii 716"

From the above positive assertion of the above named eminent Orientalists, we can safely confirm this view, that the Pehlvi language must be the current language in the time of Achaemenian Kings or even prior to that period, as far as we see in the Pehlvi language the proper names of Kings, Provinces, things etc, bear most strongly evidences of their primitive existence, and therefore I may safely consider that the Huzvarash is the Hagiographic language and the Pehlvi is the Demotic or a popular language of the Arian Nations

## NOTE

### The Pehlvi Inscription of Hajî-Abâd

Mr Sorâbjî Shâpurjî states in his work, from the authority of Dr Spiegel, "that the decipherment, of one of the Pehlvi Inscriptions, which was made both by Dastur Peshutanjî Byramjî and Dhunjabhâi Framjî in 1853 in Bombay, was believed to be imperfect, and consequently Dr Spiegel placed no reliance on the faithfulness of its

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\* *Zeit Dent Morg Ges* 1859, *Dritzelhuter Band* P 415



both Dastur Peshutunjî and Dhunjîbhât are not to be blamed because they both relied upon the authority of Mr E Thomas

Dastur Peshutunjî is responsible for his own decipherment, and able to defend himself, my friend, Mr Sorabji is mistaken in supposing that my decipherment was taken from Mr E. Thomas's Alphabetical Table, because Mr E. Thomas's table was published in the Journal of the Royal Asiatic Society in the year 1850-52,\* while previous to that, in 1848 and 1849, I deciphered the Pehlvi Inscription of Hajî-Abâd and others, with a view to ascertain the true orthographical value of the Pehlvi Alphabets according to their different forms, † g, Pehlvi Lapidary cursive and Numismatic to assist Pehlvi scholars

I brought this fact to the notice of the Bombay Branch Royal Asiatic Society in 1851, at the time of my laying before them the specimen of my Zand Dictionary This fact is already recorded in the proceedings of the Society and also in the Prospectus of my Zand Dictionary as follows —†

Part 6th The Pehlvi Alphabets, published with observations on the Lapidary, Cursive, and Numismatic, according to their different forms of their alphabets, to assist Pehlvi scholars to decipher any of the Pehlvi writings, tablets, manuscripts, and coins

In deciphering the Pehlvi Inscription of Hajî-Abâd and other Tablets, I am indebted to Mon De Sacy's, Sir W Ouseley's, and Sir J Malcolm's Works, and also to the Journals of the Royal Asiatic, and German Oriental and Journal Asiaticque Societies.

Some of the characters were not deciphered, first, by the Continental Paleographers, these I have deciphered to the best of my ability

## Pehlvi Inscription at Kanhêrî Cavés near Vêhâr in Salsette

I am most thankful to my learned friend Dr Bhân Dâjî, who first brought to my notice the fact of a Pehlvi Inscription having been

\* J R A S G B & I, Vol xii, Pt 2, P 253—347 Ibid, Vol xiii, Pt 2, P 373—428

† J B B R A S; Vol iv, p 155,—56

found in the Kanbêri Cave at Salætte near the village of Vêhâr, and a copy of this Inscription was forwarded to me by my learned friend, Mr E. Rehataek, and after perusing the same it was most interesting to observe that the forms of Pehlvi characters were not similar to those of Sassanian Lapidary Pehlvi, but on the contrary I found the characters to be cursive, and they quite agree in their forms with the exception of a very few letters to the Pehlvi M:s's copy

It is to be regretted that owing to the very decayed state of the Tablet, I have not been enabled to decipher the whole of the Inscription as I intended to have done, most of the words are intelligible and the rest are so imperfect in their forms that we can hardly make them out, unless we pay a personal visit to the spot or find out a Fac-simile of the same. In conclusion I must return my best thanks to Mr. E. Rehataek for sending me a copy of this Inscription.

A very short Pehlvi Inscription, lately published in the Society's Journal is considered by E. W. West, Esq., to be in the Arabic character but it is quite evident that the Inscription is in the Pehlvi language. Vide J. B. R. A. S. Vol. vi. P. 120 P. III. N. 31.

From this monumental record, it is quite evident that the Pehlvi language was introduced into India prior to the time of the Zoroastrian emigration from Persia.





## ERRATA

PAGE.	LINE.	FOR.	ERRAT.
2	1	Augustil.	Augustil.
4	16	a heric	an heric
5	1	Pau anius.	Pau anius.
5	23	Spemel.	Spemel.
11	0	Antiquaria	Antiquaria.
11	0	Antiquaria	Antiquaria.
11	20	vorachun ter	Vorachun ter.
11	21	alt r	alt r.
11	21	trouv	trouv
11	26	li l	li l.
11	29	Mong nlande	Mong nlande.
11	32	Rowlin n	Rowlin n.
12	30	comparative	comparative.
12	31	The pumpa	The pumpa.
13	14	cull d	cull d.
13	25	Cull L	cull L.
14	8	mark d	mark d.
15	3	alities	alities.
16	33	w rk	w rk.
18	23	chodls	chodls.
21	10	Arminian.	Arminian.
21	18	I idect.	I idect.
21	19	Plato Ari totle	Plato Ari totle.
21	21	Pausanias	Pausanias.
21	33	vond r	vond r.
23	20	opinion.	opinion.
23	23	Am	Am.
27	11	Arian	Arian.
27	20	Dikhvandin	Dikhvandin.
29	1	Hakmalua	Hakmalua.
29	20	noon	noon.
31	4	Alura mazda	Alura mazda.
31	15	loca.	loca.
3	31	Ho goz	Ho goz.
38	15	Inquierora	Inquierora.
38	18	Burnouf	Burnouf.
53	0	whoe	whoe.
54	17	synthie	synthie.
62	12	Zantu	Zantu.
		Pausanias.	Pausanias.

PAGE	LINE,	FOR	READ
64	20	Speigel	} Spiegel
64	23	Speigel	
65	16	Speigel	
65	29	Speigel	
70	22	Chaldians	Chaldeans
74	20	an	the
75	11	Esqer	Esq
78	9	Phlvi	Pehlvi
83	26	interpreted	interpreted
87	1	EGNLISH	ENGLISH
90	23	Mongenlandischen	Morgenlandischen
93	16	olshauser	olshausen
104	20	repetition.	repetition
108	33	Neunten.	Neunter.
116	15	Elisus	Elisous
116	30	Transaction	Transactions
116	33	Der Parser	der Parsen
121	18	سور	سا
121	28	Brockhus	Brockhaus
138	9	Estern	Eastern
139	12	preceeding	preceding
140	20	Mahomedian	Mahomedan
145	3	fifte enth	fifteenth
147	8	to	into
149	17	hedge-	hedged
149	26	of the	of his.
150	21	well—instructed	wellinstructed
150	34	Chaldian	Chaldean
151	27	slightest	slight
153	32	Vishnu Purans	Vishnu Purāna

